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The
CHRISTIAN CENTURY

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A Battle Cry for Freedom
An Editorial

What Is God Doing in This War?
By Georgia Harkness

The Negro's Great Gains
By Oswald Garrison Villard

Lutheran Isolation
An Editorial

NOVEMBER SURVEY OF BOOKS

15 Cents a Copy • November 4, 1942 • Four Dollars a Year

In This Issue

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The CHRISTIAN CENTURY

November 4, 1942

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Calendar of Coming Events

Nov. 1-8. Conference on "The World in God's Tomorrow," New York City.
Nov. 4. Annual Meeting, American Sections of Faith and Order and Life and Work, New York.
Nov. 4-6. North Carolina Disciples Convention, Washington.
Nov. 8. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Nov. 8. Charles Street Forum, Boston; Frederick W. Mansfield, speaker.
Nov. 8. Chicago Sunday Evening Club; F. M. Isserman, speaker.
Nov. 8-15. Religious Emphasis Week, Purdue University, Lafayette, Ind.
Nov. 8-14. American Education Week.
Nov. 9. Northern Baptist Convocation, Madison, Wis.
Nov. 9. Northern Baptist Convocation, Flint, Mich.
Nov. 9. Northern Baptist Convocation, Minot, N. Dak.
Nov. 9. Northern Baptist Convocation, Parsons, Kans.
Nov. 9. Spiritual Foundation Convocation, Williamsport, Pa.
Nov. 9. Northern Baptist Convocation, Rochester, N. Y.
Nov. 9, 10. Conference on Bases of Peace, Federal Council Commission, Syracuse, N. Y.
Nov. 10. Northern Baptist Convocation, Appleton, Wis.
Nov. 10. Northern Baptist Convocation, Kansas City, Kans.
Nov. 10. Spiritual Foundation Convocation, Reading, Pa.
Nov. 10-12. World Alliance Annual Meeting, Worcester, Mass.
Nov. 11. Northern Baptist Convocation, Port Huron, Mich.
Nov. 11. Northern Baptist Convocation, Clay Center, Kans.
Nov. 11. Spiritual Foundation Convocation, Wilkes-Barre, Pa.
Nov. 11. World Government Day.
Nov. 11-13. Annual Conference on Policy and Action, National Council for Prevention of War, Philadelphia.
Nov. 11-13. Alabama Disciples Convention, Selma.
Nov. 11-13. Georgia Disciples Convention, Atlanta.
Nov. 12. Northern Baptist Convocation, Wichita, Kans.
Nov. 12. Spiritual Foundation Convocation, Scranton, Pa.
Nov. 13. Northern Baptist Convocation, Dodge City, Kans.
Nov. 13. Northern Baptist Convocation, Cheyenne, Wyo.
Nov. 13. Northern Baptist Convocation, Elmira, N. Y.
Nov. 13. Spiritual Foundation Convocation, Troy, Pa.
Nov. 13. Northern Baptist Convocation, Brattleboro, Vt.
Nov. 13. Northern Baptist Convocation, Troy, Pa.
Nov. 13. Northern Baptist Convocation, Sioux Falls, S. D.
Nov. 15. Ford Hall Forum, Boston; Carlos P. Romulo, speaker.
Nov. 15. Chicago Sunday Evening Club, Daniel A. Poling, speaker.
Nov. 15. Charles Street Forum, Boston, Kirtley F. Mather, speaker.
Nov. 15. Laymen's Missionary Movement "Men and Missions" Sunday.
Nov. 15, 16. Hymn Society of America, Twentieth Anniversary, New York.
Nov. 15-21. Children's Book Week.
Nov. 17. Spiritual Foundation Convocation, Punxutawney, Pa.
Nov. 16. Spiritual Foundation Convocation, Huntingdon, Pa.
Nov. 18. Spiritual Foundation Convocation, Uniontown, Pa.
Nov. 18, 19. Conference on Bases of Peace, Federal Council Commission, Detroit, Mich.
Nov. 18, 19. Conference on Bases of Peace, Federal Council Commission, St. Louis, Mo.
Nov. 19. Spiritual Foundation Convocation, New Castle, Pa.
Nov. 20. Spiritual Foundation Convocation, Erie, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, NOVEMBER 4, 1942 NUMBER 44

EDITORIAL

IT HAS BEEN CHARGED that Senator Lee introduced his dry amendment to the bill drafting 18- and 19-year-olds as an election maneuver. The amendment would forbid the sale of liquor in or around army and navy training centers. Senator Lee is running for re-election in Oklahoma; Oklahoma is predominantly dry in sentiment. Therefore, say the cynics, the introduction of the amendment is to be explained as simply an attempt on the senator's part to corral the Oklahoma dry vote. There will be opportunity to test this theory now that the election is past. If the senator was sincere—and we believe that he was—he can go to work immediately to bring his measure out of the military affairs committee to which it has been referred. Throughout the nation hosts believe that there is every reason for extending such protective measures to the camps if teen-age boys are to be called into service. Reports of drunkenness among men in uniform multiply; conditions on trains and in buses seem to be particularly distressing. If a recent note in *Nation's Business,* the organ of the Chamber of Commerce of the United States, is to be credited, the responsibility apparently does not lie primarily with individual soldiers. "Liquor stocks," this business journal states in its October number, "will hold out *if* army and navy purchases begin to fall off soon. They are buying in such vast quantities that warehousing is a serious problem." If that is the truth, the mothers and fathers of the boys who are about to be drafted will agree with Senator Lee that the time has come to dry up all training posts.

'Dry' Camps for Young Soldiers

Denounces Freezing of Bill of Rights

DECLARING that the war emergency is being used by some government officials as a cloak for "a domestic revolution designed to freeze our inalienable rights and those of millions of soldiers, sailors and marines who cannot be here to defend themselves," Dean Carl W. Ackerman of the Columbia University school of journalism last week went resoundingly to the defense of the Associated Press. He declared that the anti-trust suit which the government has filed against that news-gathering agency and its 1,275 affiliated newspapers is a move in the direction of government control. "If the Associated Press is frozen into this mold, every other press association and newspaper, every periodical and book, every pamphlet and speech, every radio and forum, will be frozen in similar molds, and the Bill of Rights and the Atlantic Charter will be relics of aspirations and ideals, not solemn covenants for the use and progress of humanity." Maintaining that even now "in all governmental affairs the press is free only to report what is officially released," the Columbia dean declared that "every reader of what has been the free press of the country knows that there is not a single day of respite from propaganda advocating fundamental changes in the American way of life." While we suspect that Dean Ackerman's idea of the dangers to the American way of life is one which is equated with dangers to capitalistic enterprise, we believe that his considered words carry a warning which the nation cannot afford to ignore. A press which is free only to be a rubber stamp is no free press at all.

The Church's Responsibility To Be Specific

BRITISH papers are now reaching this country with reports and comments on the great Albert Hall meeting in which the archbishops of Canterbury and York and Sir Stafford Cripps called for advance by the churches into disputed fields of social reform. The adverse criticism which is being heaped upon these churchmen in a certain portion of the English press and from conservative quarters of society was to be expected. All of it boils down to a contention that social issues are no business of the church. Certainly none of those who participated in or supported the Albert Hall meeting will be disturbed by criticism of that sort. But there is another kind of comment—it is more comment than criticism—which deserves serious consideration. It is found in both the *New Statesman and Nation* and the *Tribune,* England's liberal weeklies of opinion. Thus the *Tribune,* which was founded by Sir Stafford Cripps, warns that "unless a concrete and specific goal, capable of reasonably early attainment," is set for the

crusade preached in the Albert Hall, the church may find the only result to be "daydreaming and wishful thinking on a national scale." "Nothing," says this weekly, "could do more harm to the psychological health of the British people than to induce them to dwell wistfully and wishfully on the postwar period. The postwar world is being made now, by what we do during the war, and it is dangerous to persuade people that a war can be fought in accordance with conservative principles under leadership of Tories and then expect that when the war is over a change to entirely new principles will be made. The leaders of the church can take one of two courses. They can either leave politics alone altogether or discuss them in precise and particular terms capable of being translated into action here and now." We believe that there is more precision to the Malvern proposals than the *Tribune* yet realizes, just as there was more definiteness about Delaware than many have so far learned. Nevertheless, the point made by this British weekly is valid. It is true that the church has no moral right "to indulge in ambiguous and flowing periods concerning issues of deep moment in the lives of men and women, to arouse strong emotions and then to permit them to seep fruitlessly into the sands of irresolution and bewilderment."

Religious Enmities Deepen in Europe

EMBITTERED as are the political relations between states within the area of Axis control in eastern Europe, the ancient animosities between competing religious communities have grown even worse as a consequence of the war. This is the conclusion reached by Paul B. Anderson, former Y.M.C.A. secretary for Russian student work in Paris and head of the Russian press which the Y.M.C.A. maintained in that city for many years. Mr. Anderson, who is one of the best informed American churchmen on Eastern Orthodox affairs, gives the facts to support this conclusion in an article in the October 18 issue of the *Living Church,* an Episcopal weekly. At the bottom of the sharpened rivalry, from which only Hitler and Mussolini can eventually profit, is the struggle for a position of advantage in the competition for the loyalty of the fifty millions of people living in the Ukraine. While other churches have talked about the possibility that Russia might one day become the world's most challenging mission field, the Orthodox and Catholic churches have for years been quietly training men to enter Russia when the opportunity offered. It now develops, however, that the German official who has been appointed to control church relations in the nazi-occupied territories is so using that control that only the German government will benefit. Furthermore, Orthodox people and priests have been compelled to endure frightful oppression in territories which have fallen under the rule of Italy. Mr. Anderson says: "Terror and massacre indescribable were suffered by tens of thousands of Serbian Orthodox residents in the territories torn from Yugoslavia by the Italians. . . . Regretfully one must mention the unchristian condoning and even stimulation of these excesses by the Roman Catholic hierarchy and clergy in this area. . . . Reports claim as many as a million of these Orthodox Serbs have now been massacred or driven from Croatian territory." Nevertheless he believes that "when the war is over, the Orthodox Church in southeastern Europe will play an important role in public reconciliation as in building a more Christian society." He commends the rapprochement to the Orthodox in England which the Archbishop of Canterbury has encouraged and says that "we in America could well follow his example."

More of This 'Hush-Hush' War

FOUR DEVELOPMENTS within the past week shed light on what we ventured to call, in a recent editorial, "This Hush-Hush War." The first was the report on the performance of American planes issued by the Office of War Information. This report had a profoundly impressive effect both because of its completeness and because of its readiness to acknowledge shortcomings as well as to claim achievements. A host of morale-sapping rumors died the day the report was released. From the moment of its appearance the American people believed that they knew the full truth concerning this phase of the nation's war effort. The second development was the speech at Montreal in which Elmer Davis, head of the OWI, complimented the Canadian government on the "candor and common sense" with which it made "prompt announcement" of Canadian losses at Dieppe. Canada, said Mr. Davis, had "set an example which every free people in this war should remember and profitably follow." What Mr. Davis didn't say, but evidently wanted to, was that his office has unfortunately not been allowed to follow the Canadian example. The third development was the belated admission, forced by Japanese disclosures, that the original reports of the raid on Tokyo had given an erroneous impression to the American people. On May 19 General James H. Doolittle, in his report, said: "There were no planes left in Japan. Some were damaged, but none was shot down and none was damaged to an extent which precluded its proceeding to its destination." Secretary Stimson now admits that some planes came down in Japanese-held territory, if not in Japan, and that some American airmen are prisoners in Japanese hands. The fourth development was the announcement of the sinking of the aircraft carrier Wasp in the battle for the Solomons, forty-one days after the event. Perhaps after election Mr. Davis may begin to see his desires, made clear by implication at Montreal, realized.

Legion Denounced As Un-American

MORE THAN three hundred American students of Japanese ancestry have been placed in colleges and universities during the first semester of the current academic year, and it is hoped that many more of the two thousand who are qualified and waiting to carry on college work can find places in the second semester. This joint enterprise of the churches and of the War Relocation Board has been conducted with great care and discrimina-

tion, and has proceeded with remarkably little opposition. The War Relocation Authority, the federal department of education, the FBI, the army and navy intelligence services are all concerned, as well as the Protestant church committee which has its office in Berkeley, California. One of the few outbreaks of opposition to the placing of students of Japanese descent occurred at Elmhurst, a suburb of Chicago, when the local branch of the American Legion raised an uproar over the decision of Elmhurst College to welcome such students. Coming to the defense of the college authorities and student body who had unanimously agreed to hold to their decision, the *Christian Advocate,* leading Methodist weekly, denounced the ex-soldier organization as "the un-American Legion" and said: "We believe that the American Legion in this case is guilty of the same blundering which has characterized the action of Methodist annual conferences here and there which have taken strong action without taking the trouble to get the facts. This type of action, regardless of who takes it, is always detrimental to the cause we seek to serve. The American Legion of Elmhurst has allowed itself to stand in opposition to the program of the government. But more, it has belied the very principles of democracy which it has sworn to defend by putting patriotism on a color and racial basis, a position which no lover of democracy can successfully defend." Plain talk of that kind is heard too seldom.

Churchmen for War on Swedes and Swiss?

SUDDEN TURNS in the Communist party line when Russia's policy was first against fascism, then in alliance with it, then at war with it, cured a good many of the clergymen whose names are news of indiscriminately sanctioning public statements of uncertain antecedents. We had hoped the cure would prove to be a lasting one, but it appears that we are to be disappointed. We now have before us a statement which declares that nine hundred and eleven Christian ministers "call for an attack on all fascist nations," although almost in the next sentence it describes itself as a "non-military petition." After a denunciation of fascism which is remarkable only in that it is couched in political terms rather than in the language of religion which clergymen, if they had written the petition, might be expected to use, the "hook" of the statement reads: "Therefore we are moved to call upon the anti-fascist nations to make open and outright and immediate war upon all fascist nations and to attack at once all those points of power whose neutrality is a mere option held by the Axis to be taken up at its convenience. . . . This attack—opening a new western front—has been requested of us by our sorely pressed and decimated Russian ally." Ostensibly aimed at Vichy France, it is interesting to note that this demand for an immediate invasion is equally applicable to Sweden and Switzerland, Portugal and Spain. It might even apply to some South American nations whose neutrality is slanted toward the Axis. At the end of the release appear the inevitable names, not of the whole nine hundred and eleven, but of some fifty of the more prominent among them. Included are Bishops James Cannon, Jr., William A. Brown, U. V. W. Darlington, William Scarlett and Beverley D. Tucker; Presidents Frank P. Graham and John A. Mackay; Dean F. D. Kershner, Editor Guy Emory Shipler and Professor Henry N. Wieman. We question the competence of churchmen when it comes to passing on the military question of the where, when and how of a second front. And we believe them guilty of grave irresponsibility in lending their names to a document which is susceptible of any such interpretation as is this one.

The Archbishop of Canterbury On German Punishment

ONE OF THE first advocates of the "long armistice" after the present war was the Archbishop of Canterbury. In proposals which he circulated almost eighteen months ago, he suggested that the coming peace be divided into two periods—a five-year period of "interim settlement" which "should be in part penal," to be followed by a "permanent settlement" in which "all thought of corrective justice must be eliminated." At the time these proposals were first printed in this country, The Christian Century severely criticized them. We believed that they were well designed to play into the hands of Göbbels, whose principal propaganda task it is to convince the German people that if they stop fighting they will be subjected to a peace more punitive than that of Versailles. (See the editorial, "Aid to Göbbels," in The Christian Century for June 25, 1941.) Perhaps the archbishop has begun to harbor similar misgivings. At any rate, in a statement made in London on October 18, he forecast a post-war settlement in which "we must look forward to renewed fellowship [with the German people], and consequently, while the settlements are bound to be such as would appear severe to the German state, they must also secure to the ordinary German citizen an even chance of sharing the benefits of civilization with his neighbors, providing his state is itself behaving as a good neighbor among them." We welcome this new note in the archbishop's thinking, and trust that British propaganda agencies may be as successful in spreading it throughout Germany as Dr. Göbbels has been in spreading his former views. Nevertheless, the problem created by the archbishop's previous proposal is still there. So long as he still calls for a penal interim—and there is nothing in his latest statement to indicate that he has changed his views with regard to this—it is hard to see how the penalties are to be confined to the "state" and not fall upon the people who are its citizens.

Frederick Stock, a Much Loved Leader in Music

IT IS SOMETHING that an artist should be not only admired and approved by other practitioners in the same field and by the most exacting critics but also understood and loved by a wide public. All these things can be said of Dr. Frederick Stock, for forty-seven years associated with the Chicago Symphony Orchestra and for thirty-seven years its conductor. If it was an experiment to place in the hands of a young musician, who had come from Germany only ten years before, the baton which had been

wielded with such authority by the great Theodore Thomas, it proved to be a highly successful experiment. He had already won complete confidence in his musical artistry and technical competence and a large measure of that popular affection which was to grow with the passing years, when the 1918 epidemic of Germanophobia led him to offer his resignation to the directors of the orchestra. For a few months he did not appear on the podium. But sanity soon returned, and so did Stock. The impossibility of such an outbreak of undiscriminating prejudice in 1942 is an indication that the country has made some progress toward emotional maturity in the intervening years. If it has also made progress toward artistic maturity, especially in the appreciation of music, Dr. Stock is one of the men to whom it is most largely indebted for its education in this field. Music, as he understood it, was not an esoteric cult for the elite but a gift of God for all who had ears. He neither angled for cheap popularity and debauched his audiences by offering banalities that might be expected to please the groundlings, nor did he exploit the unintelligible or rate as good music only what is beyond the understanding and appreciation of the mass of moderately intelligent humanity. With a firm grounding in sound musical tradition, he was no traditionalist. A living art must be a growing art, and he was hospitable to every serious manifestation of the "new music" and to the work of young composers. Such a fine fidelity to the heritage of the ages combined with zestful exploration of fresh ground not only made a great conductor but furnishes a parable of intelligent leadership in any area of thought and culture.

Lutheran Isolation

FOR the second time in a generation, Lutherans in America confront a temptation which may be turned into a great opportunity. Once again war raises before this great body of Protestants the temptation to retire within itself, to nurture in isolation the ties which bind its various groups to kindred traditions in Europe, to raise higher the barriers which separate it from the main stream of Protestant life in America. Once more war also compels them to reconsider the perils of this course. A large number of Lutherans have come to recognize that their growth in this country for more than three hundred years has given this mother church of the Protestant Reformation the opportunity of establishing a new base for its world mission. A smaller number realize that it now has the opportunity of achieving at the same time a unity within its own ranks which its ties to Europe have never permitted and of making a major contribution to ecumenical Christianity.

The recent biennial convention of the United Lutheran Church, which is reported on page 1363 of this paper, highlights the issue which is now before all Lutherans, and which presses with particular insistence upon the United Lutheran Church. This body was formed at the end of the First World War by the union of three separate Lutheran churches. It marked a new day in Lutheran history in this country. The spirit of unity triumphed over a rigorous separatism which had previously existed. But there yet remained numerous bodies of Lutherans who were not involved in this union. The new united body has been possessed ever since by the strong desire to be a *uniting* church within the Lutheran system. In this system there are two other major bodies, the American Lutheran Church and the Missouri Synod, besides several smaller groups. The United Lutheran Church is highly sensitive to the possibilities of closer fellowship within this family of churches.

Beginnings which are full of promise have already been made by way of rapprochement with the American Lutheran Church. Both of these bodies are characterized by a more cooperative attitude toward Protestantism in general than is the Missouri Synod. But neither has yet taken full membership in the Federal Council of Churches. The United Lutheran Church has, however, for twenty years maintained a "consultative" relationship with the Federal Council. Its delegates attend sessions and share in the discussions of policy, but do not accept the responsibility of voting. The Protestant Episcopal Church formerly stood in this relationship, but two years ago came into full membership. The Louisville convention received but declined the formal invitation of the Federal Council to assume the status of full equality with other churches within its membership. This action closed the issue, but only until the next convention. The debate on this action revealed how crucial is the decision which American Lutherans are now in process of making.

Opponents of full membership in the Federal Council rested their case chiefly on the argument that the Lutheran mission is still unfulfilled. From this point they proceeded to emphasize their belief that they could make their best contribution to Christianity in America and in the world by further uniting and strengthening the Lutheran forces. But this effort, it was argued, would be hindered by their membership in the Federal Council. The idea that doctrinal purity can be maintained only in isolation was stressed by more than one speaker. Cooperation with other denominations in the Federal Council was interpreted as a long step in the direction of organic union, whose "latitudinarianism" must necessarily involve doctrinal concessions which would destroy not only Lutheranism but Christianity itself!

We yield to no Lutheran in affirming that the Lutheran mission is yet unfulfilled. Its witness to the doctrinal basis of Christianity is an emphasis which the church of Christ dare not forget or neglect. This is particularly true in a time when the false gods of totalitarianism have arisen out of the secularism of a materialistic civilization and challenge the whole Christian view of God and man. All our churches are beginning to reaffirm the great truths of Christian faith to which Lutheranism especially bears witness. This is abundant evidence that the Lutheran churches have all along had elements which American Protestantism needed.

But in withholding the fullest cooperation with their Protestant neighbors, the Lutheran churches are making an illogical and, we believe, an unchristian deduction from

this datum. It is one thing to believe strongly in one's own or one's church's convictions, and a wholly different thing to affirm that these convictions require to be embodied in a special sect for their preservation or their impartation. This is the fallacy which underlies Protestant sectarianism. The Christian principle is quite the reverse. If any Christian group has the truth, or a truth, this truth can be better preserved and imparted in the fellowship of other Christians than by means of a sectarian body standing over against the rest of the church. Fellowship, not isolation, is the only way in which Christian truth can be made ecumenical.

In the rediscovery by American Protestantism of the truth and the faith through which the Reformation brought new spiritual life to Western Christianity, Lutherans of America would do well to weigh the fact that they have played an almost negligible role. Their policy of isolation has debarred them from impregnating the rest of Protestantism with the very truths which it had lost and which Lutheranism possessed. We are speaking in the broadest terms, without concern for the innumerable distinctions which must be recognized as existing between Lutheranism and the evangelicalism whose revival is a distinct phenomenon in all Protestant bodies. The gross fact is that our American churches have for two decades been moving in a general way toward the position occupied by their Lutheran brethren, but only the slightest credit can be taken by the Lutheran churches for this rapprochement.

Continental thought is profoundly influencing all our churches, but it has not reached them by way of American Lutheranism. It has crossed the Atlantic in the books of Barth and Brunner, of Nygren and Kierkegaard, of Visser 't Hooft and Keller and scores of others. It has broken forth in new life among the spiritual descendants of Calvin. This is because American Presbyterianism has maintained the kind of relations with the rest of Protestantism which have made its transmission of spiritual insight inevitable and natural. But the Lutheran churches, at the very moment in history when the mind of Protestantism is open as never before to what they have to give, have so insulated themselves that the vital contact or channel through which their witness could be made effective is practically nonexistent.

The chief justification for the policy of spiritual isolationism is that cooperation with other Protestants, even such as would be involved in the acceptance of full membership in the Federal Council, would raise a barrier to prospects of union with other Lutheran bodies. So far as the extreme conservatives of the Missouri and Wisconsin synods are concerned, this is probably true. It is very unlikely that these branches of American Lutheranism will in the near future consider union with other Lutherans on any basis whatever. They represent more recent waves of immigration and at the present rate of progress it will take another generation or two before they become sufficiently indigenous to American culture for them to trust themselves in the warmth of fellowship which American Christianity affords.

But it is no service to Lutheran unity, to say nothing of Protestantism, for the remaining two-thirds of the great body of Lutherans to hold aloof from cooperation in the Federal Council. That such cooperation would be no real barrier to union was evidenced by the action of the American Lutheran Church, whose convention was in session in Illinois at the time the United Lutherans were meeting in Louisville. Without knowing how the Louisville convention would vote on the Federal Council invitation, and without reservation on that point, it extended an invitation to the United Lutheran Church to establish "pulpit and altar fellowship" with them. It also moved to institute a Western Hemisphere Lutheran convention at the earliest possible date. Its representative at Louisville interposed no objections to the convention's taking whatever action it pleased concerning the Federal Council. The Augustana Synod (Swedish Lutheran) is said to be so friendly to the idea that it may actually precede the United Lutheran Church into full membership in the Federal Council.

These three bodies alone represent nearly two-thirds of all Lutherans in America. They all cooperate with others in the National Lutheran Council, whose great program of wartime service and whose generous support of orphaned Lutheran missions all over the world provide one of the strongest unifying factors now at work within their household of faith. When the United Lutheran Church, whose large membership and great influence give it an almost decisive voice, takes the lead in entering the Federal Council, the other bodies are sure to follow. Such a step will not only add inestimable strength to cooperative Protestant Christianity but will mark a new day for American Lutheranism.

A Battle Cry for Freedom

ON THE night of October 27 Wendell Willkie delivered a speech by radio which we believe will be remembered as long as this war continues and for years afterward. But it was far more than a speech. It was a battle cry for freedom—the freedom of all men everywhere. It was a victory—for humanity! It was the first victory to be won in that political war for the loyalties of men which, as Mr. Willkie truly said, must be won if a military victory is to be worth winning. After months and months of evasion, of diplomatic double-talk, of deference to the reactionary interests of a dying age, this American who had just returned from a survey which took him to South America, across Africa, on to Moscow and thence to the heart of China, spoke out "loudly and without fear" the words which despairing men have been waiting to hear.

Mr. Willkie covered 31,000 miles in only forty-nine days. But his speech proved that he had done far more than fly over the earth's surface at the breath-taking speed which modern technology makes possible. The man who spoke to the nation the other night had really seen the world—the world of this hour, the world of reality, the world which is still so dimly perceived in Washington and London. He has seen this world not with his eyes only but with his understanding. He knows what is in the minds of men in Belem and Nigeria and Bagdad and Ankara and

Moscow and Chungking. And when he stood before the microphones of all the radio chains he dared to tell the truth concerning his discovery. By so doing he has made himself a leader of world stature. From being a political accident with a confused past and dubious future, he has suddenly stepped to the front as a figure about whom can rally all the pent-up dissatisfaction within the United Nations at the fumbling conduct of the war.

So much vital truth was crowded into the forty minutes during which Mr. Willkie spoke, so many far-reaching implications stem out from his tempered yet determined words, that it is difficult to know where to begin to comment. Almost every line of the speech cries for comment. We expect to find ourselves coming back to the positions which Mr. Willkie has espoused again and again in the future. But writing now while the presses wait, and the rumble of that heavy midwestern voice, stumping along through its sentences with no Groton grace of accent but with its unmistakable undertone of utter sincerity, has scarcely faded from the air, there are at least three features of the speech which stand out.

First, there was Mr. Willkie's report on the military aspects of the war. This occupied a subordinate position in his thought, but the American people will not discount its importance. He paid tribute to the fighting men and to some of the American military equipment which he had seen in action. He expressed his confidence in the ultimate military outcome. But he spoke with the utmost gravity concerning American participation up to this point. We have, he insisted, boasted of our productive capacity, but about all that our hard-pressed allies in Russia and China have received is boasts. "The flow of war materials out of this country to some of the nations I visited is not only small in itself, but as compared to the immensity of this global war we are engaged in, it is tragically small." From a military standpoint, "we are not doing a good job." We owe our allies "more than boasts and broken promises."

Second, there was Mr. Willkie's report on the political aspects of the war. This is, if anything, going even worse than the military war. Everywhere he had found men still filled with fear of imperialism; our "failure to define clearly our war aims" had left them haunted by this fear. Men in Russia and in China know what they are fighting *for; "they are not so sure of us."* Our failure to formulate a Pacific Charter—much less a World Charter—has made *them "bewildered and anxious." "Is there to be no charter* of freedom for the billion people of the East? Is freedom *supposed to be priceless for the white man, or for the West*ern world, but of no account in the East?" Perhaps the most courageous part of this portion of his speech was Mr. Willkie's unflinching declaration on India. "When the aspiration of India for freedom was put aside to some future date, it was not Great Britain that suffered in public esteem in the Far East; it was the United States." Mr. Willkie called the man who said that "the wisest man in China."

Third, there was Mr. Willkie's report on the responsibility of America. It was an enormous world responsibility *which he laid bare—a responsibility still too little perceived* by the American people. His figure of the reservoir of *good will for America, filled by years of devoted service* by missionaries and by the other Americans who have convinced the people of Asia and Africa that this nation is without imperialistic designs, should stick in the minds of our American people. His declaration that this reservoir is "leaking at a thousand points" through holes "not punched by Hitler" but "by us," will shock them profoundly. But the indictment is true, and if it bestirs the people of this nation to examine the facts, they will soon discover its truth.

Now, in the light of these three reports, what does Mr. Willkie believe the American people should do? With regard to the military war, he exhorts them to face the facts of the present situation, however disturbing they may be. To do this, he calls on them to get rid of the "stupid, arbitrary or undemocratic censorship" which now "threatens to become a tight wall which will keep the truth out and lock misrepresentation and false security within." He reiterates his call for a second front, holding aggressive action in Burma as important as action in Europe. Most of all, there must be an end to the unacknowledged but nonetheless potent "distinction in our minds between 'first class' and 'second class' allies," which sends large amounts of help to some of them and starves the others.

Quite evidently, however, it is with our course of action in the political war that Mr. Willkie is most concerned. He believes that we must come clean on the issue of imperialism, and do so at once. We must write a Pacific Charter; we must put ourselves on record for "the orderly but scheduled abolition of the colonial system"; we must shoulder "the responsibility of making the whole world a commonwealth of free nations." Included in the promise of freedom must be India, for "India is our problem." The liquidation of imperialism cannot be accomplished overnight; there are old vested interests and the retarded state of some peoples to take into account. But "they all want some date to work toward, and the guarantee that the date will be kept." If we hope to win the political war, if we mean to make "freedom a reality instead of just a nice word," we must supply that guarantee. "They expect us *now*—not after the war—to use the enormous power of our giving to promote liberty and justice." "A military victory, as such, will not be enough. . . . We must win the peace."

As for America's responsibility, the Willkie call to action admitted of no misunderstanding. "America must play an *active, constructive part in freeing the world and keeping* its peace." It was evident, also, that this man who grew *to eminence as a corporation lawyer and utilities executive* had learned on his trip that the world's freedom for which *America must undertake a new responsibility must be* economic as well as political. The "hundreds of millions of people in eastern Europe and Asia . . . are no *longer* willing to be Eastern slaves for Western profits." We must help them to become "free from foreign domination, free for economic, social and spiritual growth."

A marked feature of Mr. Willkie's speech was his silence with regard to the President. Mr. Roosevelt had made the trip possible, and he acknowledged his indebtedness in a *single* brief introductory statement. Beyond that, however, there was a meaningful silence concerning the part *which the American President is playing in the war. None*

of those empty phrases about the President's vision or leadership or idealism which are the usual stock-in-trade of speakers intent on the rhetorical amenities fell from Mr. Willkie's lips. He was not indulging in "campaign oratory" this time; he was in deadly earnest, trying to make clear the truth as to the world situation. Behind his sentences it was easy to see that he believes the President is fumbling away the opportunity and responsibility of the hour. Whether he was dripping scorn on the "half-ignorant, half-patronizing" way in which we are conducting our diplomatic relations with the nations of the Middle and Far East, or whether he was warning, in his strictures on censorship, that it is when "men with great power like to live free of criticism," that "that's the time to increase the criticism," it was apparent that there lay behind the words a stern judgment of failure to measure up to the demands not only of the immediate situation but of this whole period in world history.

Mr. Willkie's speech does, in fact, put the administration in an exceedingly tight spot. Over against the vague generalities of the Atlantic Charter—already emptied of most of their meaning by Winston Churchill—and the amorphous slogan of the Four Freedoms, Mr. Willkie has offered a specific program for immediate action to make this a war for specific freedoms. Mr. Roosevelt cannot afford to ignore the challenge of such a program. He cannot brush it aside with words about waiting until after victory has been won. If the genuine loyalty of Russia, China and India are not won, there will be no victory. Hot as will be the Tory wrath, in this country as well as in Britain, Mr. Roosevelt must now brave it or surrender the political battle. By seizing the offensive, Mr. Willkie has left the President with no other choice.

Meanwhile, the Willkie speech is a fact. The truth has been spoken. It has been let loose among men. It is thundering around the earth as these words are written. A battle cry has been raised for freedom which the common man everywhere can hear, can understand, can believe in, can rise to acclaim. Such words must not be allowed to echo away into silence. Mr. Willkie must not let them perish for want of repetition. All those who agree with him must repeat them. They must rally to this new moral leadership. What effect this may have on Mr. Willkie's fortunes in American party politics cannot be foreseen. Nor does this now concern us. It is the moral effect upon the American people which is important. If they can be stirred to see world realities as Mr. Willkie has seen them and to respond to those realities as he has responded, then indeed they will soon find themselves accepting "the most challenging opportunity of all history—the chance to help create a new society in which men and women the globe around can live and grow invigorated by freedom."

Oregon Air Raid

HERE where the bomb hurtled, the mute fragments lie,
The earth records another violation,
Another continent assaulted from the sky,
Long pointed out as God's own habitation.

GEORGE EDWARD HOFFMAN.

Talking of Conversation

EDITOR THE CHRISTIAN CENTURY:

SIR: You will agree that if any man had the right to talk of conversation, that man was Dr. Samuel Johnson. There can never have been better conversation than among his friends. Think of listening to Burke, Garrick, Sheridan, and above all to the Lexicographer himself! I read the other day in Boswell what the doctor considered the secret of a good talker—or rather the secrets, for they were four: knowledge, a command of words, imagination, and a resolution not to be overcome by failures.

The first two are matters of general agreement. But knowledge and mastery of language by themselves do not make the good conversationalist. They may make the bore who spreads the contagion of boredom. I have known a whole company, myself included, to become dull because of the example of a man who had both knowledge and command of words. The other two qualities are also essential and deserve attention.

There must be imagination, which Dr. Johnson described as the power "to place things in such views as they are not commonly seen in." This sounds a somewhat tame exercise of imagination, which has been called "reason in its most exalted mood." But if you think of any good conversation you will remember how full it was of surprises—how things which had never been seen together trooped in side by side, how wild paradoxes flashed like lightning, how mad it was and yet how entirely right.

It is said that certain men in the London of Johnson's day hesitated to talk freely in his presence lest they be reported, for there was "a chiel amang 'em takin' notes." There is much to be said for their hesitation. The best conversation can never be reported. No one should be on his oath, or be advised to be careful because what he says may be used in evidence against him.

The imagination, which transfigures and glorifies our world but never abandons it, in conversation may rightly provide those views in which, before that time, we had not seen those things. Philosophy is "thinking things together"; conversation is talking things together. To be good it must be marked by freshness and audacity. Cautious understatement, suitable on a platform or in a book, should be thrown to the winds.

It is strange that in the fourth quality Dr. Johnson confessed he himself had failed—and he counted it essential. "I throw up the game upon losing a trick," he said. Boswell corrected him, but the doctor did not hear the correction. Whether he failed or not, many others give up the game when they lose a trick and become silent when they think someone else has won a victory in the battle of words. That is disastrous. It shows a false idea of good talk. No man is at his best when he is fighting for his own reputation as a wit or as a philosopher. I should think the best remedy for such a sense of failure is for a man to forget himself, to "let himself go."

There are no winners in a conversation. All run, and all receive the same prize. But what a man Samuel Johnson was!

Ever yours running,
QUINTUS QUIZ.

What Is God Doing in This War?

By Georgia Harkness

ANY ATTEMPT to answer the question raised by the title of this article is dangerous. The danger does not lie primarily in the risk of misunderstanding and resentment, though these may be expected in these days of tension. It lies rather in the possibility of "absolutizing the relative," of reading into the mind of the Almighty and All-wise what must be at best a fallible human judgment. Yet the importance of the question exceeds its danger. Only as the Christian gains such light as may be had from pursuing the inquiry, "What is God doing?" is he in a position to answer the ever pressing question, "What must I do?"

Numerous suggestive treatments of this question have appeared in The Christian Century. My only reason for adding another is that I have not found in them what I believe needs to be said regarding the relations of cause to purpose in God's activity. When one asks the question, "Why does God permit it?"—whether one is talking about totalitarian war or Mr. Jones' rheumatism—one may mean either of two things. One may mean, "What elements in the physical and social situation existing in God's world have brought this to pass?" Or one may mean, "What good end is God endeavoring to achieve, through, or in spite of, this situation?" The answers to these two questions will not be identical. Yet each question impinges on the other.

I

Let us first try to clear the ground somewhat by asking what God is *not* doing in this war.

1. God is not changing his nature, or altering his dependable way of working with men, to deliver those on either side of the conflict from disaster. The God of Christian faith is one whose nature is Christlike, whose supreme attribute is love, whose supreme purpose is that all men shall live unselfishly and deal justly with one another. God has endowed us with moral freedom and placed us in an interrelated society. God works with men and calls upon men to work together to establish his Kingdom on earth. Only as men meet the conditions consistent with God's nature and purpose can his Kingdom come and his will be done on earth. God does not alter his nature or his conditions to avert human catastrophe.

This means that God is not delivering man from the consequences of past events. When for a generation the life of individuals and states had been organized primarily on the basis of personal and national self-interest, social irresponsibility, greed and conflict, the only thing a God of love who works consistently could do was to let causes bring effects and global war break forth.

We do well to pray for "peace in our time." But we must not expect that peace in our time will come through a miracle that suspends the conditions within which our lives are set. In the dark days of May 1940, a French commander cried out for a miracle to deliver France. France fell. In those same dark days what is often called the miracle of Dunkirk took place. But if, in the now classic diction of *Green Pastures,* God could be expected to "pass a miracle" on that occasion, one might well ask why there needed to be a Dunkirk at all. Whether in specific events or in the total world situation, we must expect that deliverance from disaster will come through conformity to God's physical and moral order, and that it will not come in any other way.

2. God is not guaranteeing the triumph of the better cause through military victory. There is a perennial tendency to sing and to believe:

> Then conquer we must
> When our cause it is just.

Yet if conquest is understood in a political sense, history does not substantiate this assurance. Israel sinned but Assyria sinned more, and Israel fell. There was injustice in the Rome of the fifth century A.D. but probably more injustice—certainly less spiritual culture—in the barbarian hordes which sacked Rome and destroyed the *Pax Romana.* One reason why most Americans are not very well informed on the Mexican War of 1847 is that it is so hard to identify conquest with justice on that occasion. History records conspicuous and epoch-making instances of the victory of the juster cause, but it will not do to neglect the negative instances. Insofar as it is possible in retrospect to pass an objective judgment it does not look as if the right cause has always won.

This suspicion is supported by a glance at the factors on which the outcome of every military conflict depends. When nations engage in war, which side wins? If either, the victory depends on five factors: (1) superior manpower, (2) superior equipment, (3) superior stamina, (4) superior strategy, (5) superior ruthlessness. To the first four it is not difficult to give divine sanction. The call to sacrifice life and to give material possessions for a great cause is in harmony with the way of the cross; the assurance of divine support affords staying power; wisdom from God may well be asked in any enterprise. It is, however, at the point of superior ruthlessness that the Christian conscience, whether pacifist or not, balks at making a link with the will of God. The crux of the problem now confronting the churches is that under present conditions, the merciless bombing and starving of civilian populations may be requisite to military victory. Unless one is prepared to say that God wills the canceling of all humanitarian scruples until the war is won, one can hardly identify military triumph with the divine will.

II

At the risk of some repetition it is now necessary to try to say what God is doing in this war.

1. God works for good by remaining true to his chosen and orderly ways. There is a dependable system of nature within which both God and man can achieve ends. Through this world system with its infinitely complex

physical and social relations God acts for the increase of values upon earth. Recognition of this God-given world order, not as an imprisonment to personality but as a medium for the expression of high purposes in God and man, is a major contribution of modern religious thought which is not likely to be set aside by contemporary events or winds of doctrine. In a more scientific frame of reference it accords with the great refrain of the Genesis epic of creation, "And God saw that it was good."

On the persistence of this orderly structure of nature man's earthly security and happiness depend. Imagine the terror that would seize men's minds if there came to be any great likelihood that the force of gravitation might for a few seconds be suspended! But the correlate to this security is the fact that when a bomb drops it falls toward the center of the earth, no matter how many innocent civilians may be in its path. God has ordained in the order of nature that human bodies require food to remain alive, and has placed in the earth resources enough for all. When access to food is denied, human beings starve. Fire to warm our bodies is a boon; fire that is spread by incendiary bombs brings devastation and death. Here there is "no variableness, neither shadow of turning."

III

We cannot have it both ways. Either God must remain true to his chosen and orderly ways of working or he must occasionally interrupt them. The evidence is that he maintains them. To suppose that God maintains an inflexible system simply for the sake of the system would make him a moral monster, unworthy of any man's worship. But, on the contrary, it is a bedrock conviction of Christian faith that persons are the supreme object of God's love—that what he does he does for love of persons and with a purpose that justifies the cost.

What God's total purpose is no human mind can attempt to say. Yet he has not left himself without a witness, and insofar as we can read the mind of God in the life and words of Christ we can believe that it is for peace, good will and all that makes for "the abundant life." To the achievement of this end, the system of ordered nature contributes when it is used by men in harmony with God's purposes. When it is used for contrary ends, disaster ensues. We are now living in a day of which the word of the Psalmist may be spoken, "Come, behold the works of the Lord, what desolations he hath made in the earth." If we have not yet come to a time to which the next words are applicable, "He maketh wars to cease unto the end of the earth," it is because we have not yet done those things by which wars can be made to cease.

2. In this war God is judging men for the misuse of his gifts and the thwarting of his holy and righteous purposes. Through this judgment upon us for our sins he is trying to teach us his ways and win us to redemption.

With the familiar argument that the war is judgment I am in general agreement. It is wholesome evidence of progress since the First World War that we hear much more of the political consequences of personal and national sin and that the call to repentance is more frequently and more sincerely sounded. Only through repentance can there be the self-criticism and reorientation of life essential to a just and lasting peace. Only through a deeper recognition of the meaning of divine judgment can we escape the pitfalls of an overblithe optimism in good times and faith-destroying bitterness in evil days.

However, with the idea of war as divine judgment as it is often stated, I have some disagreements. To say, as the editor of The Christian Century does, that war is hell and in the divine judgment we are condemned to fight, is to overlook the fact that hell has various meanings. To be in hell may mean to suffer the deserved penalty of sin, or to be removed from the presence of God, or to be cut off irrevocably from a chance to obey God in moral freedom. War is hell in the first sense but not in the second or third. God does not take his Holy Spirit from us even in war, nor bar the door to any further obedience to his will. I agree with Richard Niebuhr that the war may more correctly be called purgatory than hell.

IV

Again, one hears the judgment of God identified with automatic punishment for the breaking of God's laws. There is danger here of substituting deism for Christian faith. Punishment for sin in a moral order, though inevitable, is not impersonal. God always deals with persons as persons and not in any mechanical fashion. When men break the laws of God and are broken upon them, God permits consequences to persons that he does not will. Yet there is no situation, however dark, in which men are forsaken by God. The disaster which is the consequence of sin is sheer, unmitigated disaster—neither judgment nor an avenue to grace—unless the sufferer recognizes both the moral demands and the loving-kindness of the living God. Christian faith must illumine the sufferings of our time or they will turn out to be, not redemptive judgment, but only the path to a deeper hell.

Furthermore, punishment and judgment are not synonyms. Punishment may be meted out in vindictiveness or it may be given in love for corrective ends. Punishment for wrongdoing, whether imposed by God or man, would be not judgment but vengeance if its purpose were not redemptive love. There is altogether too much tendency in current discussion to identify a God of judgment with a God of wrath. From this it is a short step to the claim of God's sanction for our wrath against our enemies.

In saying that the war is a judgment upon us for our sins the issues are blurred by the ambiguity of "us." Judgment on whom? Each individual? Or the United States? Or the United Nations? Or all the belligerents in the present war? Or the human race? Doubtless the statement may correctly be made in all of these senses. But not in the same sense or to the same degree. Although every human being is guilty of sins (at least of sins of omission) which in our corporate life have contributed to the war, the guilt is by no means equal. To deny that there are degrees of guilt is to cancel moral distinctions and to undercut the foundations of Christian ethics. It is fruitful for each of us to recognize that his sin has helped to bring on the present world catastrophe. Such perspective induces humility and corrects self-righteousness. But it is neither fruitful nor true to attribute all the sufferings of others to divine judgment.

The penalties of war are not distributed in proportion to the guilt. Nor can all of them be viewed as vicariously redemptive suffering. As Virgil Aldrich reminded us in The Christian Century of August 5: "A simple God-fearing peasant who knows only his acre of land, and nurses the living things on it, and wants only to be left in peace . . . is by no means 'crucified' for a Christian cause or a 'vicarious sufferer' for humanity, when a bomb out of the blue blows him and his family to bits." To call this situation the judgment of God upon the peasant is a travesty upon the meaning of judgment. To call it vicarious suffering is to obscure the fact that vicarious suffering to be redemptive must be voluntarily assumed. It seems more appropriate to say simply that the peasant is the victim of circumstances which he did not make, and which God permits but does not will. God's holy purpose to create a community of love upon earth has been thwarted by the complacent irresponsibility and evil deeds of persons far removed from this peasant's life. He, like millions of other relatively innocent persons, is paying the price of living in an interrelated world in which men sin.

3. God delivers us from evil. I have said that God is not altering either his own nature or his world to avert disaster, and that he is not underwriting military victory. I have said that God is maintaining his dependable world order for a good purpose in which he calls us to cooperate, and that when men persist in sin, not only the most guilty but the most innocent must suffer. This I believe. But to leave the matter here would be to omit the primary gift of Christian faith.

V

God does not leave men to suffer alone. No God worthy of respect, to say nothing of devotion, could withdraw in celestial isolation from the anguish of our day. God suffers in human pain whether man's agony arises from the thwarting or the doing of God's holy will. He who cares most suffers most, and God cares supremely. In God's loving concern for every war-torn body and soul, the divine purpose is at work. Here we may rightly look for evidence of God's overarching providence and the ultimate triumph of his righteousness.

God delivers us from evil through giving inner stability, comfort, courage, poise and peace to all who in humility and trust commit their lives to his care. The Christian can endure anything when he is sure of God. God gives such power to sincere and humble Christians on both sides of national conflict. Fortunately for our human blindness, our national life does not have to be purged of all sin and error before we can say, "In God we trust."

God delivers us from evil through summoning man to act in ways consistent with his will and purpose. God makes moral distinctions. The God of Jesus has a love inclusive enough to embrace both the just and the unjust. But God does not condone injustice, and he calls us to work with him for its removal. God wins victories in the affairs of nations as of individuals, and wins them by his chosen ways of justice, love and truth.

God delivers us from evil through vicarious self-giving. What he has done in the redemption of the world through the cross he calls upon us to do if we would be true disciples of his Son. There is no vicarious element in the unredeemed and unredemptive misery of millions of men who are today caught in the toils of war. There is high self-giving and the promise of a new world in those who suffer that the will of God may be done on earth as it is done in heaven.

God delivers us from evil by using any gift of life that is brought in love. In every war, however mistaken or futile or unchristian the enterprise as a whole, there is heroism, sacrifice and the laying down of life in lavish devotion. This ought not to be lightly esteemed. God delivers us from evil by bringing to nought the devices of evil men, by making his wisdom to prevail over the errors of our blinded judgment, but weaving into his pattern of enduring spiritual values every good gift that is offered in integrity of spirit.

God delivers us from evil by creating among Christians a world-wide community in which he is lifted up above all lesser gods. In the fellowship of the church of Christ which spans all humanly divisive lines of class, color, race and nation, we are today witnessing in some measure the manifestation of God's Kingdom upon earth. In such foregleams of a new day we can find light and take courage.

Finally, God delivers us from evil by the assurance that whatever men may do, his purpose for a new world must ultimately prevail. When men have done their best—or their worst—in the present conflict, God will be living and loving and laboring still. Though earthly systems crash in ruins and anguish engulf the earth, we can know that God reigns, and that he works with men to make the kingdoms of this world become the Kingdom of our Lord and of his Christ. In this confidence that "the Lord God Omnipotent reigneth" is our peace.

This is the first of two articles by Professor Harkness. The second, dealing with the relation of the church to the war, will appear in an early issue.

Napoleon and Christ

WHAT massive figure this, a man or god?
A leader born of wrath to scourge the world.
For him brave armies sprang up from the sod;
For him a thousand banners were unfurled—
For him man's highest dreams to hell were hurled.
He taught the world to war; his orders loom
Above the battles of our fated lands.
The man from Elba on a new throne stands
And gives the word that sends us to our doom.

And who is this? A Man condemned to death
By men of war who scorned his dream of good.
They placed him on a cross; with his last breath
He told of God, of love, of brotherhood.
They would not hear, his Godlike dream withstood.
He hangs there still, and we—once valiant, true
Disciples of the Man of Galilee—
Rebuke our Lord, who, from that tragic tree,
Still cries, "Forgive, they know not what they do."

THOMAS CURTIS CLARK.

Comics Are No Longer Comic

By Margaret Frakes

"CREATED by the fiendish brain of a fanatical Japanese scientist, a devilish mass of living protoplasm is flown to America to overrun the country, leaving death and destruction in its path! High above the suburbs of New York city, the ghastly blob is dropped from the belly of a dirigible, growing larger as it falls on its victims . . . while the jelly monster laughs hideously." . . . "The insects of sudden death! When civil war was started in the maneuvers at Fort Mix, Patriot decided it was time to act. The plot he uncovered was unequaled in the history of diabolical crime." . . . "Out of the death ship poured a fiendish legion whose grisly abode was a cargo of coffins . . . and even the Angel might have failed to discover their secret if he had not seen the clue on the dead Jap's foot."

Such are the alluring prospects held out on the title pages of three features in a single "comic" magazine, typical of those which each month are attracting the dimes of some 15,000,000 American children of grade and junior high school age. The real effect, however, can be obtained only from taking in the garishly colored pictures on the horror-packed pages which follow: long-fanged and sharp-horned "Japs" (snarling monsters with brilliant yellow skins, leering eyes, cavernous jaws); machine guns mowing down hordes of Japanese attackers; flames consuming men and ships and cities; bodies from which flesh is being torn by strange "scientific" monsters; grisly skeletons leering even in death. And through it all, superhuman heroes—the Torch, the Angel, the Vision, Captain America—defying the laws of nature to gain final victory for the right or for freedom and democracy. The most anti-nazi movie has not come within striking distance of what goes into these gaudy pages, while the effect of the occasional "horror" movie is infinitesimal beside that of the grotesque comic magazine which is in reach of any child with a dime to spend.

Fomenting Race Hatred

The makers of these magazines have had a field day since Pearl Harbor. Before that, they were just as bloody, just as miracle-themed, but they were hard put to it to think up legitimate monsters: gangsters, perhaps, or mysterious "Claws" or wizards and cannibals. They could no longer use the once legitimate "reds" or "bolshevists." True, Orientals have always furnished good material as villains; no longer ago than last summer we had "Chen Chang, villainous Chinese, plotting with fiendish wiles against the white race he hates." Now the problem is simplified; you simply put in a "Jap" or a "nazi" and make him the sort of monster with whom an ordinary gangster or cannibal could never hope to compete.

The nightmarish fears being engendered, along with the wishful thinking aroused by the dependence on miracles as the way of escape from all danger, are tragic enough. But even more terrifying is the prospect of a young generation being inculcated with a hate and a color prejudice which will make postwar tolerance and understanding a practical impossibility. We looked with revulsion a few years ago at the primers created for German children, with their grotesque pictures of Jews as half-monsters, and decried the depravity which could place them in the hands of children whose concepts of people and events were just being formed. But those primers have nothing on the comics which today are eagerly devoured by most American schoolchildren, their picture of the Jew as impotent monster not half so terrifying as the ruthless, fanged Oriental or nazi monster in which the comic magazine specializes.

A Mother's Verdict

"The 'comics,' miscalled, are the staple reading of almost every child, and I am sure have more influence than school or church," a mother recently wrote The Christian Century. "Their gallant hero Daredevil has vowed that 'a hundred Japs shall fall for every drop of American blood spilled by their treachery'—which makes 'an eye for an eye' seem the height of humanitarianism. . . . But the pictures are the worst feature, and probably make the most impression. I wish you could print a sample cover. Japanese always appear literally as beasts with fangs for teeth and bright yellow skin. One reason given for our fighting is to save the children of Europe from being reared in the doctrines of violence and racialism, but in doing so we have released a cloudburst of the same evils on our own children. I cannot feel that I was wrong when I expected this war to bring out in us the worst traits of the enemy."

Disturbed by the widespread influence of the comics among schoolchildren, a number of individuals and groups have attempted in the past few years to do something about what they are coming to regard as a menace. Members of the American Association of University Women in Gary, Indiana, working with the schools, made a survey last winter to find out with just what they had to deal. A committee questioned 696 grade school pupils. During the week of the survey, these children had read 915 books, of which 137 could be termed "good." But they had read a total of 2,370 comic magazines, or about 34 per pupil. Thirty-five per cent had read *nothing* but comics!

These figures would seem to be representative of the extent to which the craze has taken hold in other localities. One drugstore news counter across the street from a public school building displays 94 different comic magazines from which pupils up to the sixth grade make daily purchases. "The fastest selling item in the store," the proprietor says of them. Latest estimates, made by *Parents Magazine*, show that there are about 125 different comic magazines appearing on at least 100,000 newsstands throughout the country, with approximately 15,000,000 copies sold a month—which adds up to 180,000,000 a year. Profits, of course, are enormous. The annual

"take" by the publishers of *Superman,* it is reported, is $1,500,000, including movie and radio rights, of which some $100,000 goes to the creators of the cartoons.

Innocent Childhood

Newsstand sales and mail circulation, however, can give only a partial picture of reader coverage. One hears on every hand of twelve-year-old dealers in second-hand wares, of trading centers, of copies given away with Saturday afternoon movie admissions. A good guess would be to multiply each purchased copy by five readers. A ten-year-old's room reveals some 300 neatly stacked copies, the result of shrewd trades and of gifts from adoring grandparents and aunts. A survey made in 1940 and based on fifty of the magazines, including some of the most objectionable, indicated that 27 per cent of the readers were 12 years old; 18 per cent, under 10; 17 per cent, 13; 14 per cent, 14; 11 per cent, 15; 2 per cent, 16.

It was as recently as 1934 that the first successful comics appeared in magazine form. *Famous Funnies* this was called; it contained reprints of newspaper comic strips previously distributed by the syndicate which published it. Circulation in no time at all reached 500,000. Other syndicates marveled, and hastened to bring out their old "funnies" in the same magazine form. Soon the available supply of material was exhausted. So original series were prepared. No longer simply old-fashioned "funnies," they soon became thrillers in the worst possible style. Pulp magazines began putting out their stock in trade—sex, mystery, melodrama—in cartoon form. Slanted for older readers, the new comics proved all the more exciting for the younger generation already initiated into this picture form of magazine by the relatively harmless "funnies."

Next Month—More Terror!

A few of the original "funnies" remain on the newsstands—*Mickey Mouse, Ace, Feature* and some others—but they are lost in the avalanche of new thrillers of which a few titles—*Blue Bullet, Weird, Green Mask, Batman, Bulletman, Amazing, Savage*—are enough to suggest the flavor. Like the "True Story" type of pulp magazine, many of these strive to give their contents an authentic flavor: "A heart-tickling yarn that could happen to you.". . . "Daredevil at last gives you a hitherto unpublished yarn from his own secret files." Many of the episodes are complete in one issue, but trailers make their bid for next month's dime: "We know better than to think this to be the end of the Claw. What revenge does he plan? Don't miss next month's issue!". . . ."Next month, the next month, yes, for a long time, the Bronze Terror will return to thrill you with hair-raising tales."

Although the superheroes are supposed to be dedicated to the service of freedom and democracy, their virtues and methods are purely fascist in nature. They gain success because they are supremely powerful; the superior mind always wins; they are ruthless as they pursue the evildoers; the most horrible means of death is not too cruel for them to use when they have finally brought the villains to bay.

Educators point out that the "superman" element encourages daydreaming, convinces children that ordinary procedures are unworthy of consideration as ways of meeting problems, leads them to expect miracles instead of everyday means of solving difficulties. And still, in the face of the evidence, there are those who maintain that comics are good for children. Miss Josette Frank, chairman of the book and radio committee of the Child Study Association, in a radio address lauded comics as in line with the folklore of all peoples. Her name, incidentally, appears on a list of educators serving as an advisory board for the "D C" Comic magazines, which on the strength of this sponsorship appeals to parents to discriminate by choosing these "sound" comics for their children.

No better answer to Miss Frank's contention could be found than a reading of the gory pages of some of the magazines in this series. One has more respect, somehow, for publishers who frankly stress the "thrill" of their offerings and leave all mention of education out of it. It is perhaps in answer to a growing criticism that the educators' sponsorship has been sought by certain publishers. We read, too, that in Lynn, Massachusetts, *Superman* is being used to teach English in the high schools because the hero's speeches are full of vocabulary-building words!

A Newspaperman Revolts

A year or so ago Sterling North, book editor of the *Chicago Daily News,* launched a one-man crusade against the menace of comic magazines. Some idea of the widespread interest in doing something about the problem is indicated by the fact that his newspaper has received requests for more than 25,000,000 reprints of his original article on the subject, while unsolicited letters giving additional information and lauding his efforts arrive daily at his office. Recent requests from a teacher and from a priest in Mexico indicate that the craze has reached our southern neighbors, too. It has been necessary to translate the article into a number of foreign languages, mostly for the use of teachers with pupils from immigrant homes. The *National Parent Teacher* has been conducting a campaign for the past several months to awaken parents to the danger and to encourage the substitution of good books and "things to do" with the hands during leisure hours. Study materials have been prepared by the national parent-teacher organization for local groups.

The Gary committee mentioned above, after establishing the extent of the habit in its community, laid out a year's procedure in "antidote to the comics" and went to work. Members mimeographed the facts as they were uncovered and distributed copies, together with reprints of Mr. North's article, reading lists on the subject, material on good books, graded lists of suggested reading and so on. Monthly displays are arranged and, in cooperation with the public school teachers and librarians, a continuous campaign in worthwhile reading is carried on. Results appear to be gratifying—to what extent a survey to be taken in the near future will reveal. The material has been translated into different languages for homes in which English is not read by older members. There is no shortage of good juvenile reading material; 11,328 new titles appeared in 1940. A difficulty, however, is that such books cost from fifty cents to two dollars, whereas a comic magazine may be bought for ten cents.

Substitution of rival comic magazines, such as *Calling All Girls, True Comics, Real Heroes* (sponsored by *Parents Magazine)* would seem not to solve the problem. Aside from the fact that they are termed "sissy" by young appetites whetted by more lusty fare in similar color and format, these magazines share the others' faults of gaudy color, poor printing, hectic continuity. And some of the true exploits related—those of Genghis Khan or Lord Beaverbrook, for instance—are certainly ruthless in themselves.

Most schools bar the magazines from the classroom; it is at home and on the way to and from school that the weird pages are devoured. It is a problem in which the home has at least an equal responsibility with the school.

The Negro's Great Gains

By Oswald Garrison Villard

STANLEY HIGH was correct in citing in his article in The Christian Century the great gains made by the Negroes since Pearl Harbor as worthy of being placed to the credit of this war. There is no doubt whatever that greater progress has been made in ten months by the Negro than in any previous ten years. Yet this is not due to any benign influence arising out of the process of destroying Germans and Japanese. It is due solely to the fact that the Negroes have developed a fighting leadership, and that they have been extremely articulate and have utilized political pressure. Even more, it is due to the fact that they have taken advantage of Washington's realization that it is in a very bad jam in this war and must have all the manpower possible to win, and that there can be no room for a disgruntled group of as much as 13,000,000 people.

This does not mean that the Negroes have achieved anything like what they should have, or that the government in Washington has cheerfully and willingly come forward to do them partial justice. It merely means that Washington has faced the truth which I pointed out in these pages on February 4—that the Negro is not going to take the discriminations against him lying down in this war as he did in the last; that the difference "is the measure of his growth in self-consciousness, in education, in knowledge of his rights," and that he will yield as little as he can help.

Navy Still Balks

The most outstanding fact is that although Secretary Knox, the ineffable, stated even before the war that under no circumstances would Negroes be taken into the navy, except as servants, both the navy and the Marine Corps have had to let down the bars. The navy is enlisting a small number of Negroes for duties not yet clearly defined, but continues to insist that it will not send colored sailors to sea on American warships. It seems that there is no social disaster if a battleship has forty or fifty Negro messmen and pantrymen or cooks among its crew, but it is dreadful and quite impossible for that battleship to carry forty or fifty Negro sailors.

The surrender of the Marine Corps is the more remarkable because it never before in its 166 years has taken in any Negro on any terms. Probably it will utilize its Negro companies and battalions for police duty, perhaps in the West Indian bases or at dockyards, just as Negro infantry is being used for often rather silly guarding of reservoirs and aqueducts and railway bridges throughout the country. But now the Maritime Commission has come along and struck a most serious blow at the navy's contention that you cannot send American ships to sea with mixed crews, by putting a Negro captain in charge of the new ship Booker T. Washington, with two Negro officers and a number of Negro sailors aboard, in addition to a lot of white men of varying nationalities, including our own.

Labor Union Against Jim Crow

This is the admirable achievement of Captain Edward Macauley, the maritime commissioner in charge of personnel, who, be it noted, refused to consider any suggestion that the crew should be entirely black. He had no idea at all that it was his duty to "Jim-Crow" a ship built, owned, manned and sent to sea by the government of the United States. He was warmly upheld by the west coast seamen's union which supplied the crew. They drew no color line in carrying on their share of this war effort. Secretary Knox will find it very difficult indeed to ignore this happening.

Mr. Knox is also finding it increasingly difficult to ignore the splendid conduct of colored men in the navy. I recounted on February 4 the story of the Negro messman who fought so gallantly at Pearl Harbor when he could have stayed in his pantry, since he had never been taught to use an anti-aircraft gun. Four months after Pearl Harbor Secretary Knox reluctantly, and only in response to Negro pressure, bestowed upon this sailor a well-earned decoration. As I write the press is carrying the story of an unknown Negro hero who jumped into shark-infested waters with a rope around his waist and towed nearly to the shore a raft filled with wounded and unwounded white sailors from one of our sunken ships. It is really very unkind of Negroes to behave so well; it makes it so much harder to draw the color line!

If we turn to industry, his exclusion from which has so rankled in the Negro, we see the barriers falling fast. Here many of our civilian officials are taking an admirable stand—indeed, Secretary Knox has felt compelled to join the undersecretary of war, Mr. Patterson, Chairman Nelson of the WPB and Commissioner McNutt of the Manpower Commission in sending over their signatures to no less than 30,000 industrialists and personnel managers a pamphlet demanding the employment of Negroes and

setting forth facts as to the tremendous reservoir of Negro labor from which employers everywhere can draw.

Negroes 'Underemployed'

It is pointed out in this pamphlet that there are approximately 1,000,000 male and female workers who are unemployed or "underemployed," the latter word meaning that skilled workers are not being used in the jobs for which they have been trained. The pamphlet points out that in 1941 more than 4,800 Negroes received college degrees in engineering, chemistry, the sciences and liberal arts, while more than 56,000 completed trade and industrial courses in technical schools and 56,000 more enrolled in defense training courses. Washington officials are now convinced that every capable black worker will be utilized in a war job before the war ends. What they are trying to do is to get this done quickly and without friction. The passage of a national service law will enable the government to order colored workers anywhere it wishes to send them and prevent their being discharged without reason.

Although a severe blow was dealt by the President to his Committee on Fair Employment Practices by putting it under Commissioner McNutt, it is going ahead establishing regional offices and working hard on cases of discrimination. The National Housing Agency and the Federal Works Agency are insisting through clauses in every construction contract that Negroes must be hired in every case in proportion to the local Negro population, and this requirement is strictly enforced. The chief of the Negro Manpower Service under Commissioner McNutt is Robert Weaver, the son of a colored postal clerk. According to the *Wall Street Journal,* Mr. Weaver holds three degrees from Harvard and speaks like a northern executive. "We don't fool with talk about equality," he says. "Our approach is economic—maximum war production."

Negroes in Government Offices

When Dr. Weaver joined the commission in March 1941, he and one other were the only Negro white-collar men in the huge building. Today there are thousands. Indeed, so many of Washington's colored women are abandoning their positions as domestics to enter the government service that the white employers are up in arms and are bitterly protesting. The FBI has actually been called in to investigate a rumor spread through many cities that colored women were forming "Eleanor clubs" to avoid housework. The FBI leaned to the theory that this was a rumor spread by Axis agents!

The *Wall Street Journal* also lists the amazing changes accomplished in war industries by the wiping out of the color line in ten key cities. Everywhere Negroes and whites are working side by side, generally without friction. Curiously enough, considerable discrimination is reported from Boston, the birthplace of the abolition movement. Everywhere unions are yielding slowly. The C.I.O. is definitely on record against discrimination, but nonetheless many locals still refuse to admit Negroes. San Francisco welcomes skilled Negro workers, thousands being employed in the shipping industry, and Negro women as well as men are warmly welcomed in the southern California aviation plants. In Chicago many concerns are reluctant to employ Negroes, but are being compelled to do so by inexorable necessity. The great Henry J. Kaiser shipyards in Oregon, which have just hired 2,500 men from the staggering number of New York city's workless, draw no color line whatever.

But the Negroes are not content with merely obtaining the right to manual labor. Thus Senator William H. Smathers, Democrat of New Jersey (who, it must be admitted, is a candidate for re-election), has demanded of six federal agencies, including OCD, WPB, OPA and NHA, that representatives of each department meet a Negro delegation "and explain why there is not a representative of their race on your administrative staff." Indeed one can hardly pick up a newspaper without reading some item in regard to the Negro's demands and progress.

International Repercussions

In the international field the recognition grows that such events as the recent lynching of three Negroes in Mississippi puts dynamite into the hands of the nazi propagandists. They lost not a minute in putting these events on the air again and again. The Japanese likewise. If we are going to hold India and keep on friendly terms with the Chinese it is of the utmost importance that we prove right here at home that we mean what we say when we declare that we are fighting for a democratic world.

Unfortunately the arrival of large numbers of Negro soldiers in England is having unhappy results there. An English journalist writes me that the situation is becoming most embarrassing. The English people have no objection whatsoever to our colored men, who are being used chiefly for manual labor, and they are greatly pained by the fact that white soldiers from our south show such a hostile attitude to their colored brothers in arms and bitterly resent the fact that English women are not drawing the color line. Discussing the situation editorially, the *New Statesman and Nation* has expressed its alarm lest there be serious conflicts between the American and English troops, because, it says, it is certain that the British soldiers will take the side of the Negroes.

If our domestic record shows up so well ten months after the beginning of the war, I must again stress the fact that the battle is by no means won. Those three lynchings were a terrible warning, and there is no denying that there is a marked recrudescence of race hatred in the south, and that it is increasing as the Negroes are successful in finding their way into employment with the backing of the federal government. A most unhappy phase of this is the singling out of the Roosevelts for special criticism and attack. The woman who loses her servant, or is compelled to pay much higher wages, or finds that her cook is no longer as completely subordinated as desired, lays it all at the door of the White House. Nevertheless, advance there is, if only because millions of white workers have learned to know and respect colored people, and vice versa, and whites have found that nothing happens to them if they earn their daily bread on equal terms with Negro fellow citizens.

NOVEMBER SURVEY OF BOOKS

Building Without Bricks

A Time for Greatness. *By Herbert Agar. Little, Brown & Company, $2.50.*

WHEN Lewis Mumford appeared in the *New Republic* about three years ago attacking all the sacred cows of "liberalism" and vowing that he would never offer another wisp of hay to them, many thought it was simply a personal explosion. Actually, it marked the beginning of a new spiritual movement of moral rearmament among our men of letters. Not long thereafter Archibald MacLeish was applying a hammer to the same toes that Mumford had stepped upon, upbraiding and repenting for the whole group of leading American writers who had been serving false gods during the era between the two great wars. By now every serious writer has turned to producing sermons. From Mumford to Agar the movement has made progress, gaining in power and promise, in eloquence and articulation.

Mr. Agar preaches a "creative conservatism" based on three propositions: (1) The "great tradition" of our civilization is really great, is sound, has universal validity. (2) We have been unfaithful to the precepts, ideals and responsibilities of this heritage. (3) We must now fight and overcome this "inner weakness" in order to beat the barbarians and save civilization. The situation is so critical that no halfway measures will do: "We must either be great or we must be defeated."

Mr. Agar has the wisdom not to equate the war with the "crisis." The war is but a part of the crisis, "the military phase of a world-wide revolt against civilization. The revolt was possible because of a world-wide disintegration of civilization. The revolt and the disintegration long preceded the war," thus making the coming of the war inevitable, giving the war the meaning of true tragedy. "It has come upon our world because our world behaved in a certain way, acquired certain habits. It is a tragedy of character." This war, therefore, has a tremendous moral meaning, a double meaning. We are compelled not only to take up arms against the barbarians, and so fight a battle literally to save civilization; we must also transform our characters, get a new nature for ourselves, revive our fidelity to the principles we have mouthed but not practiced.

After presenting this thesis Mr. Agar elaborates it with specific illustrations, pointing out some of the things we must do on the home front in the field of politics, in race relations, in labor relations, in business, in government. That he understands our need of reform much more profoundly and pointedly than the run of socially minded liberals of the past twenty years is indicated by what he says with reference to remedying our political folly. This can be remedied, he says, not by moralizing, but by morality. "It can be overcome by improving the individual members of the party, not by improving the party itself, which is usually a fair mirror of its membership." He reiterates this appreciation of the primacy of the person, of the necessity for the miracle of regeneration within the individual soul, by a quotation from C. E. Montague: "The most elementary, plainest units of rightness in action . . . humdrum decencies, patiently practiced through millions of undistinguished lives, were the myriad bricks out of which all the advanced architecture of conduct was built. . . . And now, just when there seems to be such a babble as never before about these grandiose structures, bricks have run short."

Plainly, Herbert Agar has cut his way through the amoral jungle of modern sophistication, and is standing on the doorstep of Christianity. What is he going to do, what are the unhappily "emancipated" people of his generation going to do, as they face the problem of getting those bricks? That is the next agendum for Herbert Agar—and for the Christian church.

Hugh Stevenson Tigner.

The Hebrew Genius and Destiny

The Odyssey of a Faith. *By Bernard Heller. Harper & Brothers, $2.50.*

THE VALUE of this book lies in its cordial estimate of historic Judaism. Mr. Heller rightly understands that it is more than a body of creedal affirmations or theological convictions. He knows that it includes within it all those varied expressions of life which we call culture. The book is written in a lucid style, and is itself, interestingly enough, an admirable exemplar both of Hebraic modes of literary composition and of the spirit of Judaism.

Mr. Heller's *Odyssey* is essentially a series of essays which describe as many major episodes in the wanderings of a great faith through history. The order is roughly chronological, but the essays derive their unity from their main subject and the single dominant thesis which pervades them all. Throughout all her history, Mr. Heller contends, Judaism has been engaged in numerous conflicts in which her own true character was always at stake. Each conflict was waged between sharply antithetic forces, one radically assimilative and the other conservative. One played the chameleon by taking on the coloration of the new cultural environment; the other reacting in self-defense sequestered itself from the dynamic forces of civilization. Judaism declined to follow either extreme, but pursued instead the course of a synthetic adjustment as each new situation arose. She confronted the alternatives which faced her critically and discriminatingly.

Heller protests against the tendency to interpret Judaism chiefly from biblical sources. Only two of his essays touch upon the Old Testament. The first describes the conflict between nomad and farmer—the "landowning gentry," who easily adopted Canaanite notions of private property, and the Rechabites, fanatical devotees of a desert mode of living. During the exile, one group subjected itself readily to Babylonian influence, while the other (e.g., the Samaritan, and the community at Elephantine on the Nile) sought to preserve the "purity" of Jewish tradition. The truly Hebraic response to these forces was the universality of Jeremiah, Ezekiel and Second Isaiah. In the conflict between Jew and Greek the Maccabeans represented the authentic course. In the struggle of the parties it was Pharisaism. In the early centuries of our era the talmudic sages avoided the Charybdis of Pauline libertarianism and the Scylla of Jewish exclusivism.

One is especially grateful for the striking sketches of the great Maimonides, the messianic Sabbatai Zevi, Besht (the founder of Hassidism), Israel Salanter and Theodore Herzl (the founder of modern Zionism). They are all enriched by analyses of the cultural forces that were active at the time. The portraits are given depth by a scholarship that is lightly borne and a religious devotion that is healthy and characteristically Jewish.

A mild polemic against Christianity appears here and

there, and the higher critics come in for some drubbing. Occasionally one suspects that Heller claims more than the facts warrant. He is not always discriminating. Fortunately, he avoids the dangers of a rigid Hegelianism in his analysis. The chapters on Reform Judaism and Zionism are excellently done. The volume closes with the noble sentence: "For as long as the world will stand in need of ethical and spiritual ideals, it will devolve upon the Jews to be 'the servant of the Lord,' as Isaiah termed Israel."

JAMES MUILENBERG.

'Freeland' No Longer Free

THAILAND, THE NEW SIAM. *By Virginia Thompson. The Macmillan Company, $5.00.*

CONCERNED over the trend of affairs in Thailand, our government stopped shipment of airplanes to that country several months before Pearl Harbor. Thai authorities were irritated. A little later our government also became irritated. Japan had supplied the airplanes.

The last touches were put upon this comprehensive book just before the Japanese blitz began. One of the first countries overrun was Thailand, whose prewar government and ways of life are here described. Indeed, surrender was so prompt that the presence of a fifth column within the government itself was suspected. In this authoritative and detailed book, the reasons for the loss of the historic independence of Thailand—"Freeland"—became clear. One of the most important was the fact that the leaders of Siam, which was renamed as recently as 1939, had fanned a nationalist movement into flame without adequately considering where the fire might spread. Fearing principally London and Paris, whence most of the threats to her liberty had previously come, they welcomed the friendship of Tokyo. When an irredentist movement sprang into life, Japan was called in to mediate. She returned to Thailand territories anciently lost. Already her own troops were multiplying in French Indo-China, and when the time came their easy conquest of Thailand opened the way for successful attack upon both Malaya and Burma.

This book, issued under the authoritative sponsorship of the Institute of Pacific Relations, begins with a study of geographic and ethnic factors and devotes an important section to the more recent history of the people and the country. Racially related to the Chinese, the Thais have derived their culture from both China and India. The story of their development down to the past century is the tale of the interaction of the two streams of influence. A troublesome factor is the presence of some three million Chinese in the country. The author traces the evolution of Siam's government from absolutism to constitutionalism to modified military dictatorship, examines the story of the turbulent foreign relations of the last free country in southeastern Asia, and then studies the organization of the government.

An invaluable second section of the book describes the economic base of the country and the means that have been developed to make its resources available to the present population of 14,464,000. The fact that Thailand possesses little wealth of either metals or oil and that 88.5 per cent of her people subsist mainly on farming and fishing has probably been a better protection than either the skillful diplomacy of her leaders or the doubtful prowess of her army.

The third section deals with social organization and problems, education, the press, public health and religion. Buddhism, which was established in this area about the fifth century A.D., remains the faith of the majority of the people, and the recent revival of nationalism has taken the form of a strengthening of this faith. With more than 225,000 monks and novices and an additional 100,000 temple attendants, about one-sixteenth of the income of the country is required to maintain its elaborate structure. Roman Catholicism came to the country in 1555 and now has only 35,000 adherents. Protestantism came in 1828 and has few more than 10,000 people in its churches, Presbyterian influence being greatest in the United Church of Christ in Thailand. Although this does not appear to be a very large result from 110 years of labor and the life work of some 500 missionaries, Miss Thompson is generous and sympathetic in her evaluation of the part that Christian missions have played in the life of the country.

Whatever the future may hold for Thailand or the people of southeastern Asia, the author of this book has rendered an inestimable service in presenting at the end of an era this careful study of the life of a people so vitally related to both India and China.

HAROLD E. FEY.

Social Progress and the Courts

LAWYERS AND THE CONSTITUTION: HOW LAISSEZ FAIRE CAME TO THE SUPREME COURT. *By Benjamin R. Twiss. Princeton University Press, $3.00.*

CONSTITUTIONAL lawyers and historians have done a thorough job of creating a cult of the Supreme Court as a group of men somehow set apart from their fellow mortals, but in recent years this attitude has suffered a decline. Dr. Twiss' book, probing as it does into the historical background of one of the most sacred of judicial doctrines, is evidence of that.

It is the author's thesis that the doctrine of laissez faire and freedom of private enterprise was introduced into American constitutional theory by a group of able lawyers, "the necessary intermediates between capitalists and the court," in the 1870's and 1880's. They persuaded the judges to that point of view in the interests of their clients who wanted protection from restrictive legislation. These lawyers had close social relationships with the bench, and their words, in court and before such sounding boards as the American Bar Association, carried weight. Listen to the president of the association in 1896 denouncing state regulation of railroad rates: "This is the vital and mighty fact of modern Christian civilization; the integrity of every human soul and its right to the possession, exercise, and enjoyment of all its faculties, capacities and activities as to it seems good and in such full measure as is consistent with the same right of others." Sometimes the words of these lawyers were too weighty!

Most of the book is devoted to a detailed study of the work of the various lawyers who contributed to the legal principle of laissez faire. There was Thomas Cooley, who advanced the doctrine that the due process of law clause was a substantial restriction on legislative action, and John A. Campbell, who argued for that interpretation in the Slaughterhouse cases. Within a few years it had become the standard argument against state laws which violated the principle of laissez faire, and the courts were gradually converted to that point of view. The case against the rate-fixing Granger laws was lost, but William Ewarts persuaded the New York court of appeals to invalidate a state law forbidding manufacture of cigars in tenement houses with the argument that such use of the police power interfered with personal freedom and the rights of private property. In setting aside the act, the court said: "Such governmental interferences disturb the normal adjustment of the social

fabric, and usually derange the delicate and complicated machinery of industry and cause a score of ills when attempting the removal of one."

The Supreme Court had yet to be converted. The first step was the work of Joseph H. Choate, who persuaded the court to examine the actual facts in a case arising from the Kansas prohibition law, instead of acquiescing in the right of a state representing the majority to use its police power as it pleased against a minority, to indulge in "democratic absolutism," as Professor Tiedemann wrote at this time.

Next came a decision of the Pennsylvania supreme court invalidating a law which forbade the payment of wages in script. This, said the court, was an infringement of the liberty of contract, which "put the laborer under a legislative tutelage which is not only degrading to his manhood, but subversive of his rights as a citizen of the United States." Finally in 1905 came the case of *Lochner* v. *New York,* in which the Supreme Court declared unconstitutional a law establishing a ten-hour day for bakers.

The Sherman Act forbidding combinations in restraint of trade had been enacted in 1890, and corporation lawyers, recognizing the seriousness of this attack on laissez faire, were quick to argue that the law forbade only unreasonable restraints of trade; that if it went farther, it was unconstitutional as a violation of freedom of contract. Several cases were lost, but the sugar trust case was finally won when the Supreme Court was persuaded by John G. Johnson that stock transactions and manufacturing were not interstate commerce and therefore not subject to federal regulation any more than they were to state control. Thus was created a "twilight zone" between state and federal authority where business enterprise was safe from supervision.

With the New Deal, the body of laissez faire doctrine thus built up was overthrown in spite of the efforts of the Liberty League which was organized by the lawyers and the industrialists to combat the trend. The author points out that this reversal was in part the result of the fact that other members of the profession besides the corporation lawyers were now voicing their views on social and economic problems, that the "teaching bar" was fostering a broader point of view. Dr. Twiss concludes that such a constructive use of legal talent, instead of its prostitution to those primarily interested in profits, is essential to the survival of democracy.

GORDON H. MCNEIL.

Refuting Moral Skepticism

A DIALECTIC OF MORALS. *By Mortimer J. Adler. University of Notre Dame Press, $1.80.*

THIS IS an unusual book in several important respects: first, because it recognizes that the major problem of our day is moral skepticism; second, because it seeks to meet moral skepticism in purely rational terms; third, because it uses the general dialectical, i.e., inductive, method of classical Greek philosophy; fourth, because it recognizes the relevance of the Christian doctrine of knowledge, though without developing it. Any book which sets its feet on such roads as these is, by definition, a serious and sober volume.

Professor Adler sets the stage for the first half of the book in the celebrated classroom at the University of Chicago where he and President Robert M. Hutchins instructed a group of brilliant undergraduates. The instructor begins, presumably, by indicating the fact of moral skepticism and challenging its validity. He develops the challenge by asserting that thought in morals, far from being wholly relative, as the moral skeptic claims, actually has a definite point of departure. That is *the fa : of preference,* which must be regarded as basic in all human living. This means, simply, that all of our thinking, feeling, choosing finally winds up in terms of judgment of *better-than,* an elemental preference of one state or course to another. The student accepts the fact of preference but refuses to be impressed by it since all it means is *preferred-by-me.* This, of course, merely reaffirms the position of moral skepticism. But the end is not yet for this student whose brilliance taxes the professor's skill to the utmost. Slowly, inexorably, he is led down the path from the fact of preference to the reality of an order of Good, or Moral Value, which is ultimate, objective, and the definite basis for all thought and choice in morals. The steps by which the journey is made are taken in measured stride.

From the fact of preference, we step to preference for pleasure rather than displeasure; thence to preference for more rather than less pleasure; thence to preference for more of various kinds of pleasure, i.e., sensual pleasure, wealth, health, etc. These objects of preference or desire must be accepted as "goods," and a choice among goods due to difference in desire is, strictly speaking, a moral choice. Various "goods" clamor for choices: wealth, bodily well-being, social status, good of the soul (knowledge, skill, etc.), and activity, the urge to participate, to fulfill or realize oneself relative to needed goods.

Because the student shies away from the objectivity of such an order of goods the instructor leads him up to it again, but from another angle. With the student's admission that "all men desire to live" the first step is taken; then "all men desire to live well." "But what does that mean?" asks the student. The answer slowly takes shape to the effect that "to live well" means to organize the activities of life around certain objects or goods with efficiency of effort. This being true, "all men should desire every sort of good which is an indispensable means to a desired end," i.e., to live well. Hence we see that the ultimate object of living is not "goods" but *the Good* conceived as "a totality of diverse goods, including every sort of desirable object." There is nothing "purely subjective" about this totality. It is *the Good* for all men. "If it were seen in its totality and placed within the reach of a single choice, all men would necessarily choose it." Against this background of reasoning the student learns that the first precept of natural moral law is, "Seek the Good." Thus the foundation for "moral knowledge as normative or prescriptive" is revealed. For moral knowledge is, as Plato saw, knowledge of the good. Defects in knowledge and will account for moral aberrations.

The latter part of the book is devoted to an elaboration and application of "the two fundamental concepts of ethics —happiness and virtue." Happiness is defined as "a whole life made by the successive enjoyment of all good things." But enjoyment can only mean fulfilled desires. Some enjoyments are evanescent, others permanent. The quest of morals is that knowledge of the good which will result in enduring enjoyments.

In all this, Professor Adler keeps close to the common notion that human life is essentially an actional affair. While goods have objective validity, in order to be effective stimuli they must be objects of desire. But what is desire? It is our thrust toward self-completeness. Sometimes natural or instinctive, sometimes reflective, desire is the reaction of the human organism to the fact of its own need or incompleteness. That which will truly complete it, satisfy its needs, is *the Good.* This view of self-realization as the end of moral effort is the antithesis of all forms of moral relativism, for it is grounded in the fact that human nature and the universe are entities possessing an order deeper than human thought

and whim. Moral virtues, far from being either fictions or visionary actions, are "habits of right desire and right action."

There can be little disagreement with the author over the importance of his aim, i.e., the overthrow of moral skepticism. But one can question whether his is the only method of accomplishing it. So far as I can tell, John Dewey, Nicolai Hartmann, Ralph Barton Perry, Henry N. Wieman and many other contemporary thinkers have set themselves to the same task by different methods. These men are not "positivists" or "atomists" in moral theory. For them, as for Professor Adler, values have the same sort of objective validity in the universe as human life does. Life, conceived abstractly as an entity, is of a piece with the rest of the universe. Living, i.e., life conceived concretely, is a process of interaction via stimuli and response between the self and non-self aspects of reality. One can no more cavil at Professor Adler's determination to define moral order in terms of metaphysical conceptions of life and reality than with Professor Dewey's determination to define it in terms of social process and relationships. The difference in emphasis is important: Professor Adler validates relationship by reference to self; Professor Dewey validates self by reference to relationships. But it is a difference in emphasis, not in objective or canon of fact.

HAROLD BOSLEY.

A Bible Teacher Tells How

A PRIMER FOR TEACHERS. *By Margaret Slattery. Harper & Brothers, $1.25.*

IF Miss Slattery had begun her book last-chapters-first, she would have more enthusiastic—and just plain *more*—readers. In those last chapters on the church and the Bible she does a whale of a good job, handling material which might easily be pedantic—crowded as it is into relatively small space—but is instead exciting. There is something grandly simple about her latter chapters.

The earlier chapters are simple, too, but studiedly simple. To be sure, it may require a bit of oversimplification, plus imagination and technique, to discuss the essentials of teaching, varieties of teachers, importance of the pupil, all in the first sixty pages. It may be necessary, and even helpful to many, to use liberal italics. But to others, italics are disturbing, as are the dots . . . which indicate thought divisions within a chapter. Having called the book a "primer," the author need not continue to refer to the fact by word or format. Also when space is that valuable she might spend less time assuring the reader, with illustrations, that the age and sex of a Sunday school teacher do not make much difference in the effectiveness of teaching.

Some teachers will take exception to her pronouncement that "the textbook for the teaching of religion is the Bible, each lesson being a particular assignment from its pages." Also to her conclusion that "supervised class study gives the best results," doing away with home assignments. Under Miss Slattery's personal direction, even a small child could probably study the Bible directly, profitably and eagerly. But certainly wide application of her theory does not produce her kind of results. The use of credit courses for memory work is likewise open to discussion, as is her advocacy of a report in which the child signifies how many minutes and seconds it took him to read James 3:1-10 three times. Some present-day teachers also recoil a bit from "games and simple refreshments served by a committee of mothers" when the children come together on a weekday to report their memory work.

And yet, Miss Slattery does indeed make her point that "no one can become familiar with the Bible by wishful thinking," and the teacher who studies this primer is likely to feel *moved* to know his Bible, text, context and history. "Ideas are dynamite," Miss Slattery says repeatedly, and proceeds to make the teacher feel that he is handling something tremendous with a long-time fuse which will yet "blast open a new world."

One of the fine features of the book is a set of pointed, practical questions at the end of each chapter. Another feature is the price. Almost any church school can afford $1.25 and any council of teachers would profit by an open-minded study of the book. After all, few experts in the field of religious education achieve humor, inspiration *and* solid content as Miss Slattery does.

MARGUERITTE HARMON BRO.

Return to Rationalism

BEHEMOTH. *By Franz J. Neumann. Oxford University Press, $4.00.*

THIS interpretation of the Third Reich's inner dynamics would be impressive, if for no other reason, simply because its source materials are so catholic. Not a few of these derive from sources internal to National Socialist society, and it cannot be denied that such are prerequisite for any interpretation which makes serious claim to objectivity, despite the fact that their surface is so obviously devoid of the truth in Western eyes that an almost cryptographical talent seems necessary for their rational comprehension. That Neumann has probed deep beneath the surface is evidenced by unmistakable signs in his work of that Marxist influence against which the National Socialist leaders are the world's self-proclaimed champions.

Neumann's thesis is that, far from representing a "decline of economic man," nazi society represents the monopolist interest run riot, after breaking all constitutionalist fetters. His introductory chapters, together with all that he says about German racial theory, the leadership principle and geopolitics, give a fairly conventional account of the nazi party, and its avowed ideology, as instrumental to essentially non-political groups and interests in society. By overthrowing constitutional law, and by defending monopoly capitalism from extra-political pressures, whether from the proletarian opposition or those expressing non-economic cultural or religious aspirations, the party machine, urges the author, was instrumental in establishing in Germany an economic oligarchy more complete than any known since classical times. Its methods in attaining this end were themselves well known pressure methods which could be carried through in some cases to new extremes of brutality only because their execution was preceded by well planned legal reorientations in relation to the affected areas of social process.

This rationalistic interpretation does not take seriously as directive forces in the nazi conquest of Germany those deeper than rational impulses which National Socialist theorists are prone to depict as central. Neumann sees in such phenomena as the Göring cartel, and the eleven industrial combines which are controlled by party leaders through the spurious "Labor Front," conscious attempts by the party inner circle to insure their continued personal affluence in German society against the inevitable day (whether or not victory is Germany's) when romantic political conceptions will frankly be revealed as instrumental to the monopolist interest. Even at present, the author urges, the party men constitute only one among four powerful directives in the Reich's new monopoly society. The other three are the upper

brackets of the traditional civil service, the officer caste in the army and the industrial combines as directly represented in the state. Any military defeat for the present Reich, Neumann warns, will be quite futile as means to future peace if the victors' attention is mainly directed towards liquidating the party machine as such.

The author fears that this futile plan will be adopted simply because the same classes in the Western democratic societies who hesitated, during the nineteen-thirties, to provoke a revolutionary situation by sponsoring total opposition to fascism, may direct Western policies in the peace negotiations. These classes are, the author believes, mainly the *rentier* elements in world capitalism, who will strive to isolate any coming revolution in Germany to a purely political revolt against the nazi party. These *rentier* groups, equally with the nazis, although not so consciously, created the policies which resulted in the present catastrophic war. Their mentality resembles that of the leaders in German industry more closely than it resembles the nazi mentality, to the extent that at one time it was able to tolerate nazism for ulterior reasons.

In regard to this appraisal of the dynamics of National Socialist society, the reader inevitably will ask whether it represents a "last word," or whether on the contrary the author asks us to fall back upon an essentially outmoded philosophy of history. Since the end of the so-called "Red Decade," Western intelligentsia have held the "economic interpretation of history" in apparently justified suspicion. They believed that the socialized life process, rather than its economic base, constitutes history as a dynamic process. They refuse to regard any factors in the life process of society as passive reflections of the real. Unfortunately, the Western intelligentsia could agree upon no alternative interpretation, at once more organic than the economic, and yet equally concrete, while there was yet time to predict and circumvent the course of National Socialism without war. That is why Neumann's return to an analytic interpretation of history, which does not pretend to meet nazi mysticism on its own vague terms, is particularly acceptable today, even if the method undertaken remains somewhat one-sided.

For a long time there has been general agreement among social visionaries that the curse of war between states can be overcome only after the whole economic sphere of life is made instrumental to some other interest. In practice, such a transformation would embrace the sort of world economic planning for human use which Neumann predicts for the post-oligarchical epoch. But, considered in the abstract, this is a mere dream. Its realization must involve not only a correct analysis of instrumentalities, toward which Neumann has made a genuine contribution, but also some source of inspiration through which the new master interest, whatever it is to be, may attain hegemony. Here, perhaps, religion may make the decisive contribution if it is not itself diluted into a sentimental humanitarianism.

ROBERT F. CREEGAN.

Pastoral Counseling

THE PASTOR AS A PERSONAL COUNSELOR. *By Carl J. Schindler. Muhlenberg Press, $1.25.*

THE AUTHOR'S claims for this little book are modest. It "represents no original research in either theology or psychology. Written by a pastor for pastors, it is a discussion of some things about human nature which are important to members of the clergy who deal with human problems throughout the days of their ministry."

The book is subtitled "A Manual of Pastoral Psychology," and is frankly a "somewhat theoretical treatment of the subject," since it is the author's belief that "once the structure of the human mind is understood the pastor is in a position to judge his own cases and institute the type of treatment which a particular situation presents."

Within these limits, and considering the brevity of the volume, the discussion is excellent. The author is attached to no particular psychological school, but is eclectic in his approach. He is chiefly indebted to the depth psychologists and summarizes admirably, though very briefly, the findings of Freud, Adler, Jung, Rank and Meyer which have significance for the pastor. Dr. Karen Horney has perhaps influenced his thinking as much as anyone. The treatment of personality differences, psychological types, escape mechanisms and psychiatric insights is rather sketchy, and one hopes that ministers whose interest is aroused will read further in the works of original investigators; else they may become victims of that little learning which is a dangerous thing. Such problems as marital counseling, counseling with the sick and with those who are victims of mental disease and members of their families, and the utilization of groups for therapeutic purposes are also discussed, but in a somewhat summary fashion. In a chapter on "The Pastor's Personality" the author emphasizes quite properly the necessity for emotional maturity, but much more than that might profitably be said on the subject. The brevity of treatment leaves much unsaid about many important matters.

The book may be strongly recommended to ministers who recognize their need for help in gaining an understanding of their people and of the problems which perplex and burden them. It is, as it is intended to be, only an introductory book. But it is one which hundreds of pastors might read with great profit.

CHARLES T. HOLMAN.

Life Produces Dogma

WE BELIEVE. *By John J. Moment. The Macmillan Company, $1.50.*

IN A DAY when theology, once regarded as the queen of sciences, is suffering a partial eclipse, a book on the creeds, written by a clergyman and an active pastor, should interest us. The author concerns himself with the deeper implications of creedal statements behind our faith. He claims that the motivation was as much to meet the demands of reason as to conserve and expound the Scriptures, and such words as *persona, substantia* and *hypostasis* are given no sacrosanct treatment but are regarded as terms thrown out, so to speak, at not-fully-grasped ideas. Such excursions into theological semantics help to restrain us from verbal attempts to exhaust Deity without a remainder. The first chapter ends on the note of worship as worth-ship.

Dr. Moment would have us penetrate behind all the controversy of the first ten Christian centuries and evaluate that which is involved in the godhead of the Christ. He takes issue with the Damascan doctrine, defended by Schaff, the church historian, and adopted by Principal Micklem in the latter's work, *What is the Faith?* That which arrested the mind of Origen in the second century, is quoted in Principal James Denny's letter to Robertson Nicoll, and is shown in the Moffatt translation of John 1:1, namely, that there is an omission of the article before *theos,* is also noted here. In all these attempts to interpret the nature of Christ, thought breaks through language and escapes. We do well to recall Horace Bushnell's words: "If we do not take the words in some light, frivolous, merely rhetorical way, we can say nothing of Christ so comprehensively adequate as to

call him the Metaphor of God; God's last Metaphor!" If we understand Dr. Moment aright, he also is trying to show, by references to the church fathers, that our Latin terminology and our Aristotelian thought systems are but efforts to guarantee authentic tidings of invisible things.

The chapter upon God the Holy Spirit is equally helpful for a day when we have a revival of pantheistic thought. The doctrine of the Spirit is set forth as an effort to conserve the personality of God, while at the same time presenting the immanence of the divine in life. This last is, indeed, necessary to save us from the worm and spider estimate of man, and it helps us to know that the worst indictments of humans have come *through* humans. Without a margin of spiritual sensitivity there could be no sense of sin.

The major creeds of the church are treated in the last chapter, and these are given fully in the appendix. Here again we are reminded that it is life that produces dogma, not vice versa, and that we need to recover and conserve the spirit and the life behind these weighty words, and to infuse with new blood that which otherwise dries into ink. Dr. Moment is to be congratulated upon the way he has handled thorny themes. His book should make for humility of heart and tolerance of mind, and his scholarship serves to make increasingly clear the words of Brunner: "By God alone can God be known."

W. P. Lemon.

Books in Brief

Missionary and Mandarin, The Jesuits at the Court of China. *By Arnold H. Rowbotham. University of California Press, $3.00.*

Here's a chapter of forgotten history well worth bringing to remembrance. Its prelude is the almost equally forgotten story of the penetration of European missionaries and explorers into central Asia and even to the Far East in the Middle Ages. A few familiar names dot this record—Genghis Khan, Marco Polo and the mostly mythical Prester John. Friar John of Plano Carpini, who had been a companion of St. Francis, undertook to convert the court of the Great Khan, and other Franciscans followed during the latter half of the thirteenth century. Before the discovery of America, Asia was the new frontier of adventurous souls, and there was a widespread belief that the field was ripe for a Christian harvest. The great drive came with the vast expansion of navigation and the founding of the Society of Jesus in the sixteenth century. Francis Xavier became the apostle to the Indies—meaning everything east of Suez. His success was spectacular. He reached Japan but died before he could enter China. If Xavier was the Moses of the Jesuit mission to China, who viewed the land (from a rocky islet off Canton) but could not enter, Ricci was its Joshua. He was born in the year of Xavier's death (1552), and when he died in 1615 the Jesuits had a strong hold in the Chinese court and throughout the empire. Their policy was to work from the top down. They entered every field of Chinese culture and scholarship, became adept in Oriental philosophy and religious rites, and undertook to find a kinship between Christianity and Confucianism. The resulting disputes within the church (the "rites controversy") rang through Europe in the seventeenth century and contributed to the unpopularity of the Jesuit order. But this controversy, though it bulked large at the time and left important consequences, was only one aspect of a many-sided missionary and cultural enterprise, the decline of which at the end of the eighteenth century was due in part to the suppression of the Society of Jesus and the unfortunate characteristics which had led to its suppression, but largely to local tensions and political considerations for which the order was in no way to blame. Mr. Rowbotham's study is exhaustive, unbiased and well documented.

Voltaire and Beccaria as Reformers of Criminal Law. *By Marcello T. Maestro. Columbia University Press, $2.00.*

The eighteenth century Enlightenment—which obscurantists from that day to this have charged with being a principal source of all the subsequent ills of society because of its alleged godlessness—was the main channel through which the good and ill of the Renaissance were transmitted to our times. Its ablest thinkers were much more interested in the humanitarian reform of social institutions than the men of the Renaissance had been, the latter being too much absorbed in the cult of the individual to care a great deal about institutions. Criminal law was desperately in need of reform. It had, as Voltaire said, been made by the rich to be enforced upon the poor. Voltaire and his Milanese contemporary, Cesare Beccaria (born 1738), were among the most intelligent, valiant and disinterested advocates of the reform of criminal law and procedure. Beccaria's *Treatise on Crimes and Punishment* (1764) made him one of the leading figures in Europe in this field of thought. Even now it gives an enlightened view of the subject. It was, of course, denounced by ecclesiastical authorities. Voltaire, already aroused by miscarriages of justice in France, wrote a *Commentary* on Beccaria. His most important work in this field is his *Prix de la justice et de l'humanité* (1777). These books and the movement for reform which they stimulated and guided had concrete effects on the administration of justice. Mr. Maestro's scholarly study adds to our knowledge of legal history, the humanitarian aspect of the Enlightenment, and the services of two great thinkers.

Wide Margins, A Publisher's Autobiography. *By George Palmer Putnam. Harcourt, Brace & Company, $3.00.*

With an inherited interest in a fine old publishing firm, Mr. Putnam has devoted enough attention to publishing to have interesting and profitable relations with many authors, but he has taken time out for other activities—for being the "boy mayor" of an Oregon town, for going on expeditions into the frozen north, and for being Amelia Earhart's husband, besides adventuring in the films since he withdrew from the publishing business ten years ago. All of which furnishes unusually varied material for a sprightly and zestful autobiography.

Magic and Natural Science in German Baroque Literature, A Study in the Prose Forms of the Later Seventeenth Century. *By Frederick Herbert Wagman. Columbia University Press, $2.25.*

Except for the beautiful hymns of Paul Gerhardt and Grimmelshausen's *Simplicissimus,* the amateur student of German literature is likely to be unfamiliar with the writings of the seventeenth century—the period which German historians have increasingly come to designate as the *Barockzeit.* And no wonder, for that literature is as mediocre as it is voluminous. Even specialists have not yet accurately gauged its significance. Mr. Wagman, unintimidated by mediocrity, examines the prose of the latter part of the century, especially the endless novels, to discover how far it was influenced by the new scientific ideas and methods stemming from Copernicus, Kepler and Galileo. He finds little evidence of that forward-looking spirit which some students, chiefly on *a priori* grounds, have emphasized as the period's characteristic. His is a strictly limited piece of work which refrains from seeking the causes of this cultural lag. But it is of the utmost importance for specialists, and the

amateur will find it rewarding to study the summarizing chapters and to browse through the rest for a second-hand acquaintance with books he will never read.

Books Received

The New Yorker War Album. Random House, $2.00. There is nothing funny about war itself, but there are plenty of funny aspects to the reactions of various kinds of people to war, both soldiers and civilians. The *New Yorker's* cartoons are an unfailing fountain of joy. A lot of them are collected in this album. They induce a kind of mirth that is good for a nation that needs all the mirth it can get.

The Finnish Blue Book. Lippincott, $1.50. Containing an English version of the official documents which passed between Finland and Russia in 1939-40 and the text of the Finnish-Soviet peace treaty of March 12, 1940.

Finland Reveals her Secret Documents on Soviet Policy, March 1940 to June 1941. Wilfred Funk, $1.00. Forty pages of introduction and history state Finland's case against Soviet Russia for violation of the terms of the treaty of March 12, 1940. Sixty pages of documents follow, showing in detail the claims and grievances on both sides, leading to the resumption of hostilities in June 1941. If no interests were involved except those of Finland and Russia, Americans would not be slow in choosing the side to which their sympathies should go.

Reckoning with Life. By George A. Wilson. Yale University Press, $2.75. (To be reviewed.)

Sand in the Glass. By Richard Leroy Williams. Dorrance, $1.50. Amateur verse.

The Road to Fulfillment. By Benjamin Rush. Harper, $1.50. It is helpful to have the view of a business man on the spiritual values of life and the spiritual forces in the universe. The author, who is chairman of the board of directors of the Insurance Company of North America, thus defines the scope of his work: "A brief explanation of twenty-one spiritual laws whereby man may, through obedience, obtain dominion over his environment, secure contentment, happiness and serenity, fulfill the purpose of his life in the world of matter, and fit himself for progress in the world of spirit." Surely a worthy aim.

Your Child's Religion. By Mildred Moody Eakin and Frank Eakin. Macmillan, $1.75. Professor and Mrs. Eakin bring professional skill to the treatment of the child's religion from the standpoint of the function and responsibility of the home. Their discussion of such topics as God, prayer, Jesus, death, the Bible, the church school and the church, and of questions related to the community and to the wider circle of races, classes and nations, evidences a mature understanding of religion and first-hand experience with children.

Tendrils. By Elizabeth Pinney Hunt. Dorrance, $1.00. Sonnets and other verse.

Paul Jones, Minister of Reconciliation. By John Howard Melish. Fellowship of Reconciliation, 2929 Broadway, New York, 50 cents. A sympathetic study of the life and ideals of Bishop Paul Jones, formerly Episcopal bishop of Utah, then for several years a bishop without a diocese. For ten years he was executive secretary of the F.O.R.

Thomas Mann's World. By Joseph Gerard Brennan. Columbia University Press, $2.50. (To be reviewed.)

Canada Today and Tomorrow. By William Henry Chamberlin. Atlantic Monthly Press, Little, Brown & Co., $3.00. (To be reviewed.)

Time to Inquire, How Can We Restore the Freedom, Opportunity and Dignity of the Average Man? By Samuel Crowther. John Day Co., $2.75. (To be reviewed.)

Full Flood. By Percy Marks. Reynal & Hitchcock, $2.50. (To be reviewed.)

The Philippines Calling. By Louis C. Cornish. Dorrance, $2.00. Dr. Cornish has traveled widely in the Philippines as a representative of the American Unitarian Association. His special field of interest is the Independent Catholic Church under the leadership of Archbishop Aglipay. Besides giving a full account of this movement, the author surveys briefly the history of the Philippines and reports upon his own observations of the land and the people.

Plans for a Post-War World. Compiled by Julia E. Johnsen. H. W. Wilson Co., $1.25. A "Reference Shelf" book, containing extracts from many competent writers and extensive bibliographies for further study.

Permanent Price Control Policy. Compiled by Julia E. Johnsen. H. W. Wilson Co., $1.25. A "Reference Shelf" book.

Wartime Censorship of Press and Radio. Compiled by Robert E. Summers. H. W. Wilson Co., $1.25. A "Reference Shelf" book.

Wages and Prices. Compiled by Robert E. Summers. H. W. Wilson Co., $1.25. A "Reference Shelf" book giving data and opinions on economic changes that concern everybody.

The Practice of the Christian Life. By Edwin Lewis. Westminster Press, $1.00. This very able little treatise is designed for the use of laymen, for either individual reading or group study. It has much more theological substance than its title—though not more than the name of its author—would lead one to expect. Indeed, its actual theme is the doctrinal grounds and means of Christian living. Only four pages are devoted to specific problems in social ethics. It is needful that the deeper questions be seriously considered by Christians, to save them from the loose-jointed, catch-as-catch-can type of "Christian" ethics that consists of little more than injunctions to be a good fellow and practice good sportsmanship. Professor Lewis' theology is, of course, what would be called in general terms a conservative theology.

Big Store. By Donald Rose. Westminster Press, $2.00. A novel of the making of a career in New York.

The Funeral, A Source Book for Ministers. By Andrew W. Blackwood. Westminster Press, $2.00. A full discussion of both the religious and the ritual aspects of the funeral, with much well selected material and a wealth of practical suggestions.

Men of Substance, A Study of the Thought of Two English Revolutionaries, Henry Parker and Henry Robinson. By W. K. Jordan. University of Chicago Press, $3.00. (To be reviewed.)

Central Certainties. By Arthur J. Moore. Abingdon-Cokesbury, $1.00. Bishop Moore's Jarrell lectures at Emory University discuss, with his characteristic vigor and insight, the deathless church, the coming Kingdom, the adequate gospel, the world mission of the church and the life after death.

Psychology and Religious Truth. By Thomas Hywel Hughes. Macmillan, $2.00. (To be reviewed.)

The Truth about Soviet Russia. By Sidney and Beatrice Webb. Longmans, $1.50. This brief summary of the argument for regarding the Soviet government as essentially a democracy will be much more favorably received in both America and Great Britain than was the Webbs' great work of a few years ago directed to the same end. Features of the Soviet regime during the past twenty years which have elicited criticism, not to say horror, from the more or less Christian democracies are called the "infantile diseases" of a new civilization. Much emphasis is placed on the constitution of 1936, the complete text of which is given. A prefatory essay on the Webbs is contributed by Bernard Shaw.

The Company Owns the Tools. By Henry Vicar. Westminster Press, $2.00. A labor-capital novel which plunges vigorously into the complexities of the human and organizational interests involved and does not oversimplify the problems.

The Catalyst. By Trumbull Reed. Westminster Press, $2.00. The story of a young preacher and a girl chemist whose skepticism kept them apart—until the last chapter. By that time her skepticism had disappeared before "revelation in a test-tube."

Introductory Economics. By George T. Brown. Appleton-Century Co., $1.50. A textbook for Catholic schools. It is interesting, and perhaps significant, that a purely technical book on economics, with not a word in it about religion in the ordinary sense, bears the *nihil obstat* of the censor and the *imprimatur* of the Archbishop of Baltimore.

Drives Toward War. By Edward Chace Tolman. Appleton-Century Co., $1.25. A psychological study of the fundamental motives and patterns of behavior and experience, including the frustration of basic personality "drives," which lead to war, as

well as to other serious though less widely disastrous consequences. The "spiritual man" of early Christianity, the "intellectual man" of the Renaissance, the "economic man" of rising democracy, the "heroic man" of fascist violence—all are partial concepts which, by ignoring biological realities, yield unsatisfying results. The way out, psychologically as well as politically, is identification with a "supranational group."

Watching for Winkie. By Theresa Kalab. Longmans, $1.75. A war story for young children. "Winkie" is a pigeon.

New Town in Texas. By Siddie Joe Johnson. Longmans, $2.25. A juvenile of the time of the coming of the railroad.

Silver Widgeon. By Esther Wood. Longmans, $2.00. Aviation story for small boys. When the family plane broke down in the Canadian north woods, the boys had a grand chance to use all their scouting skill.

Mystery of the Mahteb. By Alice Alison Lide and Margaret Alison Johansen. Longmans, $2.25. A very exciting tale of thirteenth century Ethiopia. The drawings deserve honorable mention.

Ox-Team Miracle. By Hildegarde Hawthorne. Longmans, $2.00. A story of the southwest—Santa Fe trail, covered wagons, Indians, Mormons and all—based on historical facts. Its hero, Alexander Majors, was a very real person for whom pony express riding was only a brief incident in a long and colorful career.

Gift of the Forest. By R. Lal Singh and Eloise Lownsbery. Longmans, $2.50. A jungle tale of India. The interest centers in a house-broken tiger which grew up, returned to the jungle, came back to the village, and decided that civilization was no place for him.

It Can Happen Between Sundays. By Eugene Dinsmore Dolloff. Judson Press, $1.00. Plans and specifications for reviving the midweek service.

CORRESPONDENCE

From Dr. Palmer

EDITOR THE CHRISTIAN CENTURY:

SIR: I regret that two of my colleagues in the Congregational ministry have written you in disapproval of my article, "Victory—for Humanity," on grounds that require comment from me lest silence seem to give consent to certain implications in their letters.

In your October 14 issue Dr. Clinchy objects that my proposal for a Congressional Commission on Permanent Peace is unrealistic because it is not based solely upon the dogma of the necessity of a United Nations victory. Let me ask Dr. Clinchy which he is more interested in, a United Nations military triumph or a genuine victory for all humanity? Being a minister and a Christian, he must, of course, say the latter, for he knows that a United Nations victory, *unless it has the right content of ideas,* might easily pave the way to subsequent wars among the victors themselves, say between Britain and Russia or even between Britain and the United States. Everything depends on the ideas that triumph, not upon the armies. Should not then Christians who believe in military victory give their hearty support to a proposal that an adequate official and openly appointed commission be set up to explore and make public these ideas which are so absolutely essential to any real and permanent ending of the war?

Dr. Clinchy shows a certain interest in these ideas by rebuking me for not mentioning various hopeful tentative pronouncements by important leaders. That point is well taken. I wish I had mentioned and applauded them. Now that I do so, will Dr. Clinchy not admit that, good as they are, they could well be made yet better, stronger, more representative, more authoritative, and be better publicized?

Dr. Clinchy says that my proposal is "unreal in its lack of consideration of any moral standards." But the whole proposal is made precisely in the interest of setting up moral standards! Isn't it Dr. Clinchy who is in moral peril when he advocates just a partisan military dominance without having provided in advance for any moral standards bound to be obeyed? Is it *realistic* so naively to trust that human nature will set up for itself in the hour of victory a moral restraint and wisdom it has been unwilling to think about or give allegiance to in advance?

The real animus behind both Dr. Clinchy's and Dr. Bradley's letters seems to be that I am personally a pacifist and that I did not agree with President Roosevelt's foreign policy before Pearl Harbor. Therefore no proposal of mine can be considered on its merits now but must be automatically thrown aside. Dr. Bradley also drags the red herring of "America First" across my trail, though he must know that I resigned from it very soon after it was started because I disapproved some of its policies. He even gently chides me with approval of the *Chicago Tribune*—which shows how little he knows where the lines are drawn in the middle west. (Anyway, "America First" and the *Tribune* at least are not pacifist!) But I appeal to my fair-minded fellow Christians: Just because a man is convinced that, as a follower of Jesus, he cannot go forth to kill men in battle, does that mean that he cannot possibly have valid ideas about how to obtain genuine lasting peace? And ought not those ideas to be considered *on their merits* and without prejudice?

Dr. Bradley says that the present crisis is "the danger of *losing* the war." I agree heartily. But how do you lose a war? And when do you really know that you have done so? We won a military victory in 1918—but did we win the war? Does Dr. Bradley want to see us repeat on that? Or might it not be wise to set up a commission such as I have advocated precisely to avoid losing the war again? Any real victory must include victory in the realm of ideas, and it must be a victory for all humanity, not just for one nation or even one group of nations. Otherwise we only repeat the tragic treadmill.

Chicago Theological Seminary, ALBERT W. PALMER.
Chicago.

We Agree With the A.C.L.U. Minority

EDITOR THE CHRISTIAN CENTURY:

SIR: In your comment in your issue of October 14 on the military orders for evacuation of individuals from areas on the east and west coasts, you take the Civil Liberties Union to task for not contesting in the courts the constitutionality of the underlying executive order of February 19 granting this power to military authorities. You go so far as to say that "if the A.C.L.U. is not to stultify its former history and destroy its reason for existence by agreeing that the government must be given any power it claims to need to win the war" then it should challenge the President's power.

That misrepresents the union's position. We have not agreed that the government should be given any power it claims to need to win the war. We have conceded the constitutional power of removal from military zones under specific limitations.

Reasonable people would hardly disagree with the proposition that in areas under martial law the government has the constitutional power to remove anybody or everybody. The question in this case is whether that power can be exercised short of martial law in military areas. The situation is without precedent, but it is fairly certain that the constitutional power which is conceded under martial law would be upheld under the President's proclamation as commander in chief. Already three federal judges in widely separated jurisdictions have upheld it. Appeals are being taken and the constitutional issue will be presented by counsel for the defendants. The union, however, admits the power, and will confine itself to the more immediate issues of challenging the reasonableness of the military orders.

The union is challenging in the courts the evacuation orders as applied to all Japanese on the ground of national origin; it is challenging their detention as well as their evacuation; it is challenging the unreasonableness of the size of the area from which they were evacuated; it is challenging the failure to discriminate by individual hearings between the loyal and disloyal. And in all

cases of individual evacuations on the east and west coasts it will challenge any unreasonable application of the presidential order.

The union acknowledges the underlying constitutional power. This does not, however, prevent it from effectively raising the practical issues involved in the application of the order, as outlined above. It may be added that in the judgment of most of the union's lawyers, it would be futile and academic to raise the issue of constitutional power, however attractive it might seem to some persons as a gesture.

In view of these facts your comment that the union concedes to the government "any power it claims to need to win the war" is pretty far from the mark.

Certainly there was a difference of opinion in the union as to the constitutional question. The overwhelming majority of the board and national committee agreed on the position taken. As vice-chairman of the board, and as author of the resolution expressing the policy adopted, I am addressing this communication to you.

New York, N. Y. WALTER FRANK.

Not in Gath!

EDITOR THE CHRISTIAN CENTURY:

SIR: I note with considerable dismay the amount of space given to the account of the difficulties between the First Presbyterian Church of Nashville and its pastor, Dr. Thomas C. Barr. Can it be that The Christian Century is yielding to a desire to play up the sensational and the bizarre? Are not the four columns you give to setting forth the petty details of this pastoral dissolution somewhat out of proportion to the inch or so usually given when prominent ministers leave their fields? Nor is this an isolated instance. Not long ago your magazine aired at considerable length the difficulties existing between the Mount Auburn Presbyterian Church of Cincinnati, the Rev. Bruce Maguire, and the Cincinnati presbytery. The discussions and repercussions of that unfortunate incident occupied several columns in a number of issues.

That such difficulties occur is to be lamented, but that these difficulties are made first-page News of the Christian World is to be regretted even more. Wherefore, "tell it not in Gath, publish it not in Askelon, lest the daughters of the Philistines rejoice." Let ministers, churches and presbyteries solve their own difficulties and settle their own private quarrels in peace.

Evergreen Presbyterian Church, Youngstown, Ohio. MARTIN L. GERHARDT.

Catholic Cooperation

EDITOR THE CHRISTIAN CENTURY:

SIR: In the editorial in your issue of October 14 entitled, "Form British Council of Christians and Jews," you say that, in contrast with the British Council, "in our N.C.C.J. no church is officially represented." This calls for some comment. It is true that as its by-laws define it, the conference "is an association of individuals, not of officials commissioned by their respective religious bodies." That represents the deliberate choice and policy of the National Conference. As I understand it, however, the British Council of Christians and Jews, the organization of which was stimulated by the visit of Rabbi Lazaron, Father Donovan and myself to Great Britain last autumn, is likewise composed of persons acting as individuals and not as "official representatives" of the religious bodies to which they belong. I do not understand that the five co-presidents whom you name, the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Council, the Chief Rabbi and Cardinal Hinsley, are delegated by formal action of their respective religious organizations. The major difference between the National Conference and the British Council is that we deliberately prefer and advise across the country the choice of lay leadership and that they, apparently, prefer to choose clergy as officers. Otherwise, the development is parallel.

When, however, you go on to state that in the National Conference of Christians and Jews "it has been found impossible even to get a Roman Catholic priest to accept membership on an executive committee of the conference or one of its subsidiary round tables," you are wholly in error. Continuously from the beginning in 1928 a Catholic priest or Catholic priests have been on the executive committee or governing board of the National Conference. In a number of local round tables priests are members of the executive committees, and in a number of others Catholic bishops have formally designated priests to act as Catholic advisers, with Protestant ministers and Jewish rabbis, and have assigned priests to speak on programs. Scores of times Catholic bishops have spoken for us on public platforms. For many years members of the Roman Catholic hierarchy have been financially contributing supporters.

During this past week a Roman Catholic archbishop has participated in a week's visitation of army camps under the auspices of the National Conference with an army chaplain who is a Protestant, a rabbi and another Protestant minister, involving a contribution of time and energy and a demonstration of a cooperative spirit greater than even England can yet boast.

National Conference of Christians and Jews, Inc., New York, N. Y. EVERETT R. CLINCHY.

Jews Say 'No!'

EDITOR THE CHRISTIAN CENTURY:

SIR: In the October 14 issue of The Christian Century, the guerrilla war waged by your magazine against the Zionist movement and the legitimate aspirations of the Jewish people is pressed home again in Albert Viton's article, "Palestine: A Possible Way Out." As might be expected, the "possible way out" detours into the easy way out, namely, a complete disregard for the realities of the Jewish position in Palestine, a disregard which breathes forth unmistakably the author's animosity for the Zionist movement and for the truly thrilling and inspiring career of modern Jewish Palestine.

If half a million Jews living a normal, creative and satisfying life, if some 15,000 brave young men in the British armed forces, if an efficient war industry plant are the result of "incompetence, stupidity and wastefulness," then what the world needs is more of the same. If the Hebrew University, the Palestine Symphony, a flourishing press and literature, an efficient school system, world renowned collectives—in short, if a desert blooming like a rose is the work of "rackets," "pseudo labor unions" and "similar organizations" (certainly no one would ever accuse the mandatory of having caused them), then every loyal Jew and every Christian with mercy and love in his heart will bless the same.

If Mr. Viton must offer criticism in the public press, let him do so for the purpose of improving these (only human) organizations which have so often proved their right to existence, minus the vitriol which he pours out so freely over the most sacred yearnings and loyalties of Israel.

New York, N. Y. HERMAN KIEVAL.

Arabs Say 'No!'

EDITOR THE CHRISTIAN CENTURY:

SIR: For some time I have been wondering when your readers might expect an article or articles dealing with the critical situation in the Near East which would display some recognition of the potential importance of the great Moslem world with its more than 220,000,000 people and its strategic situation, linking as it does the territorial possessions of Vichy France and Great Britain with neutral Turkey, Arabia Saudi and Afghanistan on the one hand and with oil-producing Irak and distraught India on the other. The heart of this greatest group of nominally neutral people is in the Near East. The situation in Palestine constitutes, it seems to me, the greatest threat to their wholehearted support of the allied nations, either in the prosecution of the war or in the development of lasting peace.

And then you bring forth two articles by one who displays an ignorance of this crucial situation that is matched only by his colossal assumption of divine omniscience. *Vox Vitonis, Vox Dei.* Seeing no hope of "the various communities living together amicably" Mr. Viton would, with an assumption of dictatorial power matched hardly by Hitler, "execute immense and complicated

development and settlement operations" costing "five to fifteen billion dollars"! One wonders if this estimate involving a discrepancy of a mere ten billion dollars is not indicative of his whole manner of thinking.

Ignoring completely the past failures of the mandatory system—be they in the Japanese mandate in the Pacific or the French mandate in Syria or the British mandate in Palestine—he would institute bigger and better mandates. With complete disregard of human preferences these "mandatories would have to control the whole state apparatus. Gradually, however, they should be able to place more and more administrative responsibility in the hands of the settled native communities. Eventually some form of federation would emerge." I ask, is it possible that anyone could propose this dreary repetition of past mistakes to the peoples of the Near East? Have we lost entirely our sense of reality that we should propose such schemes to people whom we should be inviting to join us in the building of a democratic society? Not thus shall we win to our side the peoples of the Moslem world.

Not content with a repetition of past errors we next find the outline of a "New Order" for the Near East that might have been patterned after the one we have heard advanced for central Europe. "Significant population changes would probably have to be made." How characteristic! Moslems are to be moved from Greater Lebanon to Syria regardless of their wishes in the matter. The "emigration of Christians from Moslem Syria or Egypt and of Italians and Greeks should be facilitated." What a magnificent game of chess with Moslem and Christian pawns being moved by—well, by whom? But our astonishment is premature. More is to come. "I believe that from three to six million emigrants could be settled in these two [Syria and Alexandretta] territories."

One wonders how The Christian Century can give any degree of sanction to such proposals that are so entirely out of keeping with its editorial policy so well stated in the same October 14 issue. Surely its right hand did not know what its left hand was doing in this particular example of charity. In the editorial, "Is the Church Aloof?" we read, "God is working in the war and through the war to redeem the nations from the hell into which their disobedience to his will has plunged them." Surely if the nations should proceed to implement such proposals God would not lack further work to do. Note! "The implementing of such a scheme would dislocate hundreds of thousands of human beings."

This is not a matter in which we can take an indifferent attitude. The Arab world was ready to help us once and we desperately need its help again, but if it hears voices like that of Albert Viton and thinks they represent the people of America it seems to me too much to hope that they will even continue their nominal neutrality.

Chilocco, Okla. A. WILLARD JONES.

He Was Misquoted

EDITOR THE CHRISTIAN CENTURY:

SIR: The Associated Press discovered an article of mine in the September number of the *School Review* from which it picked a few alarming sentences. Though the contents of my article were distorted, The Christian Century nevertheless reproduced that misleading report in its correspondence from Chicago for September 16. The report asserts that I advocated training youth in farming and other manual skills as a preparation for the postwar world, and nothing else. The precise opposite is true.

In my article I explained that the modern high school graduate is incompetent in his specialty and helpless in all other fields. Since our children are called upon to build the world anew, they must obtain a universal training of hand and mind. The specific human characteristics which distinguish men from animals must be fostered. Harmonious personalities with extended knowledge of nature and culture, with clearness of mind, with the power of precise observation and abstract thinking, with a desire for justice and love of God must be developed in the public schools.

Today's public schools, however, by giving a one-sided prevocational training suppress all that is human in the minds of children. They turn out half-skilled semi-specialists who can accept jobs on Main Street, if there are vacancies. These young people will not be able to adjust themselves to the inevitably changed conditions after the war, because they lack broadness of vision. I therefore advocated drastic changes in curriculum and demonstrated the value of each subject which I proposed as a means of attaining the manual and spiritual training of the prospective rebuilders of the world.

Middlesex University, HANS ELIAS.
Waltham, Mass.

Who Are the 'Subjects'?

EDITOR THE CHRISTIAN CENTURY:

SIR: In Dr. J. B. Watson's reply to your editorial on the exploitation of the Negro in the United States, he makes one statement which is difficult for an American to understand. He writes, "I agree with you that both this country and England should make much right-about-face in dealing with their colored *subjects*." (The italics are mine.) Just whom does Dr. Watson have in mind as our "subjects" in this American democracy? If he admits that in Arkansas and elsewhere in this land Negroes are not citizens but *subjects,* then we do have an admission that calls for the most serious consideration. Or is Dr. Watson's implication that they are *treated* as subjects? If this is so, then again we have a problem that demands immediate action that cannot wait for the war of the Four Freedoms to be won before we face the problem at our own door.

We no longer control the Philippine islands so Dr. Watson could not have referred to the Filipinos. Dr. Watson, in all sincerity, some of us would ask for a fuller explanation of your statement. Who are our *subjects?*

Smith College, S. RALPH HARLOW.
Northampton, Mass.

American Chaplain Heard in India

EDITOR THE CHRISTIAN CENTURY:

SIR: On Sunday, July 12, there was broadcast over the B.B.C. a service for the American troops in northern Ireland, led by a chaplain whose name I have noted down. He took for his text "I will make of thee a mighty nation," and the sermon which followed was an undiscriminating praise of America and a very cheap grade of flag-waving. He even said: "America and Christianity are synonymous; as goes America, so goes Christianity."

Some of us have been trying for a generation to disabuse the mind of the Orient of the idea that Christianity is synonymous with Western civilization, or Britain or America. The relationships between American and other troops of the United Nations are not always of the happiest nature, and there is suspicion in India about the presence of American troops here, arising partly from an unfortunate translation of the phrase "lease-lend," which has given rise to the idea that India is being "mortgaged" to us.

Anyway, "preaching" at a "religious service" of the sort we heard gives a false impression of Christianity to hearers abroad, not to mention the boys of the American army itself whom we love and to whom we should like to have given a high sense of obligation to others. Who chooses the chaplains, anyway?

India Council, Punjab Mission, H. J. STRICKLER.
Presbyterian Church.

Dr. Palmer Should Have Free Speech!

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot understand the correspondents who decry Dr. Palmer's right to talk about the implementation of postwar peace. As a pacifist, of course Dr. Palmer is against the war and is trying to reduce his support of it to the minimum; but as a member of society, Dr. Palmer, like all other pacifists, is inevitably doing something to help the war along. He pays taxes, writes cheery letters to boys in uniform, receives salary which comes from war effort, and supplies homiletical enthusiasm to multitudes who use that very morale to assist the war effort. Whether we like it or not, all of us are in the moving stream of civilization and we can't get out. Each and every pacifist is willy nilly helping the war effort sufficiently to feel free to talk of the peace to follow.

Beaver, Pa. E. MARCELLUS NESBITT.

NEWS *of the* CHRISTIAN WORLD

Lutherans Cling To Isolationism

Reject Federal Council's Invitation—Biennial Convention Tones Down Statement on the War

(Special Correspondence)

LOUISVILLE, Oct. 21.—Fresh from Halle, young Henry Melchior Muhlenberg arrived in Philadelphia in 1742 to rally the Lutherans of Penn's colony into a church. So effectively did this young cleric inculcate Lutheranism into the backsliding Germans and Swedes of the dispersion that the 13th biennial United Lutheran convention, which celebrated here the 200th anniversary of his arrival, voted to hold aloof from the rest of Protestantism as represented in the Federal Council of Churches and to redouble its efforts to effect Lutheran unity in America.

For 20 years the United Lutheran Church, with 1,207,009 confirmed members and 4,039 churches, has maintained a "consultative" relationship to the Federal Council. This year the 536 delegates to its convention had before them a formal invitation from the Federal Council to assume full membership in that body, as the Protestant Episcopal convention did recently. They also received an unofficial delegate, the first since 1874, from the Missouri Synod Lutheran Church, and had an invitation from the American Lutheran Church to enter into "pulpit and altar fellowship" with their 2,000 churches and 400,000 members. This last meant that ministers of each denomination might preach in churches of the other and members of each might also receive holy communion in the churches of the other. Among other Protestants, both practices are taken for granted and do not signify as much as they should. Among doctrinally strict Lutherans, such an arrangement is considered to constitute a long stride toward organic union.

Church Goes Both Ways

Confronted by a choice between the Federal Council invitation, acceptance of which might estrange more conservative Lutherans, and these Lutheran overtures, the United Lutheran convention chose to go both ways. It approved of the holding of an All-Lutheran Western Hemisphere conference soon. It accepted the American Lutheran proposal with enthusiasm. At the same time it moved as close to the Federal Council as it could without accepting full voting membership. It increased its membership on council committees from 2 to 14 and jumped its yearly appropriation from $2,000 to $4,000. The convention opened with a strong move to go the whole way.

Even with a recommendation from the powerful executive board opposed to full membership in the Federal Council, the majority which the church leaders had secured for denominational isolation was so shaky that Dr. F. H. Knubel, who was re-elected president of the church for the 13th successive biennium, left the chair and spoke against "dangerous entanglements" and urged the delegates not to allow the United Lutheran Church to be "shackled" to the Federal Council. W. H. Greever, who has been secretary of the church for many years, raised doubt concerning the orthodoxy of the Federal Council, saying that one of its public pronouncements would not have had the word Christian in it if he had not insisted on the point. E. P. Pfatteicher, president of the ministerium of Pennsylvania, said that the Federal Council had overstressed comity and had laid the basis of totalitarianism in its emphasis on the fatherhood of God and the brotherhood of man.

What was probably the decisive speech against membership was made by Oscar F. Blackwelder, minister of the Church of the Reformation in Washington and president of the federation of churches in that city. Long known as a strong friend of interchurch cooperation, he unexpectedly spoke in opposition to full Lutheran membership and turned the tide of debate, which was already running against the cooperationists, into a rout. His argument was simply that Lutherans should unite among themselves before going into a body whose principles and personnel he warmly defended. Among those who spoke on the losing side were Paul E. Scherer, noted radio preacher and minister of Holy Trinity Lutheran Church, New York; A. R. Wentz, president of Gettysburg Seminary; and Stuart W. Herman, president of the Lutheran Board of Publication.

Reverse Action on War

Last summer the executive council of this highly centralized church issued a statement which *Time* hailed as the first issued by a major U. S. denomination placing the church unequivocally behind the nation's war effort. The Louisville convention deleted the sentences which *Time* praised, deliberately excising the nationalistic elements in the council's statement and giving its approval to the whole only when it had been universalized. Referring to "years of guilt in which all had played their part," the revised statement called upon people to give themselves "to defeat destruction of this evil *wherever it exists.*" It omitted entirely the executive board's sentence: "We call upon our own people to give to our country the fullest measure of devotion and support, as the privilege and duty of Christian citizens."

The convention added these words: "The church is praying that God may swiftly send his victory and his peace to suffering mankind. Therefore be it resolved that we pledge to our leaders and to the men and women in the armed forces of our country at home and abroad, whatever their need, the church's wholehearted help and that we call upon our own people and upon all Christians to give their fullest measure of support under God in the light of their consciences to our country in this critical hour." When there was objection from the floor that "help" might mean military help, C. B. Foelsch, president of the Chicago Lutheran Seminary and a member of the

(Continued on page 1374)

Clerics Analyze A Revolution

Chicago Presbyterian Seminary Studies Present World Changes—City Mourns Death of Famed Orchestra Leader

(Correspondence from Chicago)

CHICAGO, Oct. 26.—Last Thursday the Presbyterian Seminary here launched its new procedure of dismissing all classes and suspending other activities for one day each month to make time for a searching analysis and vigorous reinterpretation of the present period. The undertaking proceeds, President Cotton declared in his preliminary statement, on the conviction that we are in a revolutionary period of history, of which the war is probably a secondary symptom rather than a primary cause; that the future may witness the destruction of much of that heritage which we regard as a priceless treasure; and that the ministry must sense the dimensions of the crisis to meet it.

* * *

Sees Ours as Third Great Revolution

The first all-day session of students and faculty discussed "The Anatomy of Revolution" under the leadership of R. W. Frank, professor of philosophy in the seminary. Dr. Frank found only two other periods in history comparable to our own in the range of the changes taking place; namely, the fall of Rome and the decay of feudalism. He distinguished our period as "revolution" rather than "crisis." In crisis the victim, if he recovers, returns to his former state. Such a return Dr. Frank felt to be impossible for us. He said of revolutions that no single clue explains them; that they are the slowest in forming of all social movements; that they reach their acute stage at the point of economics; that they are born of hope, not of despair; that they are led by a class which is rising and gaining power, not by the hopelessly depressed; and that the final factor in precipitating the movement is the switch of intellectuals from the old loyalties to the new order.

* * *

Holds Democracy Has Lost Power

He found in three institutions which rendered signal service to the post-feudal period the foci of the present revolution: nationalism, capitalism and democracy. His main indictment however centered in the fact that democracy fixated at the level of the "liberal democracy" of the 18th century, and served the bourgeois interests of the middle classes instead of going on in its development into economic and international areas. Democracy, he said, must recover its revolutionary power to survive.

* * *

Can Protestantism Suffer Enough?

The Christian, Professor Frank went on, can recognize and exploit certain potentials in the present situation. These are the

search for order, the desire for a cooperative society, radical democracy and the failure of man's worship of himself and his works. For that task the supreme need is a Protestantism which can bring its strictures to bear upon the social order without severing itself from the suffering in that social order. If Protestantism can do that, it can both speak to the world within the historical process and find God speaking to the Christian out of the crisis.

* * *

Students Meet to Discuss Address

Two faculty members and one student who had had access to the manuscript then offered prepared criticisms. Others were offered from the floor in an entire hour's barrage of unremitting questions and statements of attack or support. In the afternoon the students met in small groups for discussion and each group offered findings. To one observer this session was very encouraging. Here is a group keenly aware of the confusion into which we fall when we embark upon such a democratic procedure, but determined to stay with it until they master its techniques and learn to employ it fruitfully. At the end of the year the addresses and the findings of the student groups will be gathered together and published.

* * *

Chicago Mourns Death Of Great Musician

To few musicians has it been given to hold the affection of a city as did Frederick August Stock, director of the Chicago Symphony Orchestra, who died here last Monday. Born in Julich, Germany, the son of an army bandmaster, educated in the Cologne conservatory, he was already a violinist of note when in 1895, at the age of 23, he was invited by the late Theodore Thomas, founder of the Chicago Symphony Orchestra, to become a member of that body. Five years later he was made assistant director, and in 1905, when Thomas died, was elected his successor. During the First World War it was discovered that Dr. Stock had neglected to complete his naturalization. Attacked as an enemy alien, he resigned in October 1918, but was reinstated in February 1919. Through his children's concerts and his popular Saturday night concerts, where his informality won the hearts of his audiences, through his own compositions and the introduction of works by American and new European composers, as well as through his 37 years of leadership of the orchestra, he molded the musical life of a great city. Chicago gave him back nobly its devotion and regard, and on his death went spontaneously into mourning. His funeral was conducted by Dr. Harrison Ray Anderson at the Fourth Presbyterian Church.

CHARLES LESLIE VENABLE.

Leper Missions Grow Despite War

According to the Religious News Service, only 20 of the 100 leper colonies maintained by the American Mission to Lepers, 156 Fifth Ave., New York, have been disbanded because of the war. This work, which is supported by many individuals and by appropriations from 31 denominational mission boards, received an increase of 14 per cent in contributions last year.

Seven Colleges Accept Japanese

Minnesota Institutions Open Doors to Nisei—Churches Hold Their Third Large Ecumenical Conference

(Correspondence from Minnesota)

ST. PAUL, Oct. 12.—Seven colleges in Minnesota have opened their doors to Japanese students who have been forced to evacuate the west coast. In St. Paul the schools are the College of St. Catherine, the College of St. Thomas, Macalester College and Hamline University. Gustavus Adolphus College of St. Peter, and St. Olaf and Carleton colleges of Northfield are the others. No Japanese students are being accepted at the University of Minnesota. The board of regents has turned thumbs down on the proposal until the federal government undertakes some plan to sponsor them and provide for their equal distribution among the schools. Meanwhile, some of the local Japanese students have been attending our churches, where they have been warmly welcomed.

* * *

Third Ecumenical Service Held

An ecumenical service as the climax of Religious Education Week and in observance of World Communion Sunday was sponsored by the Ramsey county Sunday school association in Central Presbyterian Church last Sunday afternoon. A colorful procession of the local clergy, music by the Hamline Methodist Church choir, the chanting of the Lord's Prayer in German, Swedish, Norwegian, Greek, Rumanian and English, a service of commitment to greater Christian service, and an address by John Helmer Olson of St. Peter featured the program. Church school teachers and workers were invited guests. About 50 churches were represented by their ministers and laymen. This is the third ecumenical service for this city.

* * *

Scrap Drive Promoted By Archbishop

Archbishop John Gregory Murray made the front page of the *St. Paul Pioneer Press* with his appeal to the 289,000 Catholics within his archdiocese to support the nation's scrap metal drive. The paper quoted from the archbishop's letter to his parish priests as follows: "The lack of raw material for uses of the government has become so acute that recourse must be had to scrap in any and every form to provide for the emergency that has arisen. Unless everyone cooperates in furnishing material required to keep industrial plants in operation, many people may face unemployment. This campaign should be brought to the attention of your people so that all may do their utmost in meeting this nation-wide emergency."

* * *

Conference Denounces Isolationism

Early this week St. Paul was host to an institute on international relations sponsored by Macalester College, the Conference of Christians and Jews, Rotary Club, Y.M.C.A., Y.W.C.A., the Parent-Teacher Association and the League of Women Voters. The leaders were Henry A. Atkinson, Claris E. Silcox and Harry N. Holmes of the World Alliance for International Friendship through the Churches; Clark M. Eichelberger of the League of Nations Association; Beryl H. Levy, New York attorney; Col. M. Thomas Tchou, former private secretary to Chiang Kai-shek; Fay Campbell, director of the department of colleges of the Presbyterian Board of Education; and Stanley H. Simpson, a Congregational layman and business man of Chicago. The conference stressed the role which the United States must play in the shaping of the world of tomorrow, and declared that self-centered isolationism must be curbed if the tragedy and hell of war are to be eliminated from human experience. The attendance was disappointing.

* * *

Church Attendance Is Increasing

Ministers in the Twin Cities state that church attendance is better this fall than for many years. Several pastors state that their churches set new all-time high records for attendance at communion service on World Communion Sunday. On the other hand, nearly every church is experiencing difficulties in finding adequate lay leadership. Some of the churches already have curtailed their programs and have arranged to have all church meetings scheduled for one day in the week. Others are holding special prayer services daily, weekly or monthly in behalf of their members who are in the army or navy and their families. Ministers are doing more pastoral work than ever before and are preaching better sermons. The church as such may not be in the war, but the war is certainly in the church.

* * *

And So Forth

The enrollment in St. Paul high schools is lower by 1,251 than a year ago. Authorities attribute this fact to the large number of boys and girls who began work in defense jobs during the summer and, lured by fat pay envelopes, have forsaken culture for profit. The grade school population has increased by nearly 500.

Dr. E. H. McDonald, dean of the American Baptist Seminary in Nashville, Tenn., and formerly pastor of the Pilgrim Baptist Church of St. Paul, died here recently. A leader among Negro Baptists of the nation, he was greatly beloved.

Wallace W. Robbins, minister of Unity Church, is one of a half-dozen clergymen named in Washington as mediators for the War Labor Board. For the past several years Mr. Robbins has enjoyed marked success as a labor mediator locally. He is a member of the wartime labor relations panel selected by Governor Stassen to iron out Minnesota labor disputes.

PHILIP G. MURRAY.

To Give Prizes for Talks to Ministers

Four prizes of $75 each will be given for the best papers of 4,500 to 5,000 words read before ministerial associations in the United States between Sept. 1, 1942, and June 1, 1943, by *Religion in Life*, a quarterly published at 150 Fifth Ave., New York. The four papers will later be published in the magazine. Details may be secured from it.

Plan New Order of Good Neighbor

Say American Plan Should Include the Whole World—China Relief Gets Over $5,000,000 in 1942

(Correspondence from New York)

NEW YORK, Oct. 26.—A proposal that the good neighbor principle be expanded into "a new international order" after the war was made last week by Wayne Chatfield Taylor, undersecretary of commerce. Speaking at a luncheon arranged by the New York board of trade in the Hotel Waldorf-Astoria to honor the republic of Brazil, Mr. Taylor shared the platform with Oscar Correia, consul general of Brazil. Nine years ago, according to Mr. Taylor, the men who conceived the good neighbor policy were considered by many to be "fuzzy-minded idealists." The records of the Export-Import Bank, "which show no defaults of principal or interest in all its good neighbor dealings, . . . indicate one of the reasons for the success of the good neighbor policy." "We have also," he continued, "already built the framework from the good neighbor blueprint of a potentially world-wide economic structure. The principles and the results developed from our pan-American credos and actions can be applied to establishment of a workable world economic system and commercial policy. Though the policy has been truly successful in the laboratory of this hemisphere, we do not want to spawn a new type of isolationist, the 'pan-American isolationist.'" The speech attracted considerable attention.

* * *

Send Huge Sum To China

Paul G. Hoffman, president of the Studebaker Corporation, was re-elected chairman of United China Relief at the organization's annual meeting here last week. Wendell L. Willkie was made honorary chairman; B. A. Garside, vice-president and secretary; and James G. Blaine, treasurer. The organization received $5,284,054 in contributions from Jan. 11 to Oct. 17 of this year, it was reported. The report of the program committee, of which Edward C. Carter is chairman, revealed that from January to August 1942, $5,424,092 was appropriated for relief projects in China.

* * *

Woman Preacher Assails Race Bias

The disunity and racial prejudice that are prevalent among nations today are the result of mankind's forgetting the existence of God, Mrs. Harper Sibley, a member of the National Preaching Mission, declared in a sermon last Sunday morning in St. George's Episcopal Church. It is unusual for a woman to speak from the pulpit of a church of that communion, especially at regular Sunday morning worship. Pleading for a union of Christian effort, Mrs. Sibley said that "the unity which binds us together can't be escaped or else we have forgotten God."

* * *

And So Forth

Stuart Nye Hutchison, moderator of the Presbyterian Church (U. S. A.), in an appeal which was read from the pulpits or distributed to the congregations of 8,000 churches, asked yesterday that the 2,000,000 members provide an emergency fund of $1,000,000 by Nov. 8 to meet the church's obligations resulting from the war.

Wilhelm G. Felmeth of Elizabeth was elected moderator of the Presbyterian synod of New Jersey last week. Dr. Felmeth is a graduate of Western Theological Seminary and long has been a leader in Presbyterian national missions. He succeeded J. Shackleford Dauerty of Moorestown.

Students from 12 states are enrolled in the cooperative employee training courses which opened Oct. 12 at Rochdale Institute, the national cooperative training school in New York. A large proportion of the students are women.

W. GLENN ROBERTS.

Massachusetts Protestants Back Birth Control Referendum

Delegates to the annual meeting of the Massachusetts council of churches approved the referendum to be voted on this month which would give physicians in that state the right to instruct mothers in methods of birth control in cases where the patient's health is endangered.

Form Council to Aid Pacifist Youth

Since there are more than 100 young Presbyterians engaged in "work of national importance" in Civilian Public Service camps, there has now been organized the "Council for Presbyterians in Civilian Public Service" with offices at 6135 Greene St., Philadelphia, Pa., in the home of Ralph Norman Mould, its secretary. An informal group "committed to the Presbyterian guarantee of conscience among Presbyterian youth in wartime," the council has issued some interesting literature.

Books of Value to Preacher and Layman

Invitation to Pilgrimage
by JOHN BAILLIE
author of "And the Life Everlasting" etc.

A book directed at the honest doubter: a lucid and convincing discussion of common unbeliefs and misunderstandings, and a call to discover the real value of true Christianity. $1.50

Your Morale
And How to Build It
by AUSTIN PARDUE

Forthright and constructive advice for meeting the problems of critical times. "A fascinatingly human book . . . packed with revealing anecdotes."—*Religious Book Club Bulletin*, $1.50

The Servant of the Word
by H. H. FARMER

"It looks at preaching from an angle at which I do not think anyone else has treated it. . . . One of the most valuable books I have ever read."—*Henry Sloane Coffin*, $1.50

Jesus in the Light of History
by A. T. OLMSTEAD

A noted historian and teacher here goes directly to the sources and explains the story of Jesus in terms of the ordinary human life of His times. "Original, scholarly and amazing."—*Churchman*, $2.75

"An excellent piece of readable scholarship"

Religion in Colonial America
by W. W. SWEET

"A mine of information about the founding and subsequent history of almost every significant sect, large or small, up to the time of the Revolution."—*N. Y. Times, A Religious Book Club Selection*, $3.00

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Convention Time In Old Dominion

Texas President Warns That Church College Is Last Stand in Field of Education—Crime Gains

(Correspondence from Virginia)

RICHMOND, Oct. 14.—The Disciples' state convention, which was held here Oct. 6-9, registered 409 delegates, the largest paid delegation in recent years, with a total attendance well over 500. The program was of an unusually high order, with the four addresses of President M. E. Sadler, of Texas Christian University, attracting most attention. Speaking on "The Place of the Christian College in Our Civilization," Dr. Sadler said that the Christian college is the last stand of the church in the field of education, that religious education had been forced out of tax-supported institutions by the sectarianism of organized religion; yet religion is an essential factor in training citizens for democracy. He said that the distinguishing thing about democracy is its faith in the average man, which faith must be sustained by religion.

Addressing a large group at the ministers' luncheon, Dr. Sadler opposed the idea that preaching is out of date. He cited the fact that great periods of reform and cultural advance have been times of great preachers and preaching. Good preaching must be based upon thorough scholarship and solid study combined with moral earnestness. The test of preaching, he said, is not the preacher's popularity, but the effects produced in the lives of his hearers.

* * *

Methodists Debate Change of Conference Date

The 160th Methodist annual conference now in session is being "streamlined" to three days instead of the usual five because of war conditions. The reading of appointments for pastors by Bishop W. W. Peele will close the session on Friday night. Two other bishops are in attendance: Ralph S. Cushman, of St. Paul, Minn., and Edwin F. Lee, who was in charge of Methodist work in the Philippines and Malaya. The question of redistricting the Virginia conference territory, cutting the number of administrative districts from 14 to 12, was one of the much debated issues; also a proposal of the Newport News district that future annual conferences be held in June, instead of in the autumn, as has been the custom for 100 years. This was turned down, the decision being to hold the conferences either in the last week of August or in the first week of September. The total attendance was about 700.

* * *

Says Papal Peace Program Condemns Isolationism

Earlier in the season, the third annual convention of the Catholic Committee of the South was held here. Addressing that body, Representative John W. McCormack of Massachusetts urged that Catholics put aside dislike for communist Russia and thank God that the Russians are fighting against nazi Germany. "The turning point of the war is taking place," he is quoted as saying. "We have been fighting with the aid of Russian winters and the hope of Burmese storms. The time has now arrived for the United Nations to fight with masses of men in the air, on the ground and on the sea. No matter how much we dislike the Russian form of government, we must admire the courage of the Russian people." Archbishop Robert E. Lucey, of San Antonio, placed a measure of responsibility for the present war upon the American people, and declared that in the papal peace program there is no room for the spirit of isolation and neutrality, so far as major nations are concerned.

* * *

Calls U. S. Only Popular White Nation in Asia

At the southern convention of Congregational Christian Churches, which also had a three-day session here recently, Dr. Frank C. Laubach, missionary since 1915 in the Philippines, spoke of the strong bond existing between the island nation and the United States. "Asia is the hope, or the enemy, of the next 1,000 years," he said. "Now we are on a friendly basis, but it remains to be seen whether this friendship will be cultivated. The only popular white nation in Asia is the United States, because we have concentrated on upbuilding the people. Even Japan, as we knew it, did not want a rift in relations with us, but it was forced upon the people." He said that "in the next ten centuries Asia will determine the path of the world."

* * *

Curfew Seeks to Cut Down Liquor-Caused Trouble

A voluntary "curfew" has been established by the A B C Liquor Board. The sale of alcoholic beverages by retail licensees throughout Virginia will cease at 11 p.m. instead of midnight after Oct. 15. Sales will begin at 6 a.m. instead of 5. "The purpose of the earlier closing hour," the board explained, "is primarily to discourage the congregating of persons late at night in establishments located in areas whose population has increased as a result of war activities." There are many good citizens who feel that, while this curfew regulation is good, it does not go far toward solving the problem of increased crime and disorder, and that some more fundamental change is required.

* * *

And So Forth

It is reported that many public school children who are nearing the age at which they are legally permitted to leave school are endeavoring to discard their books for gainful employment. Jobs are said to be plentiful at tempting wages. With the prospect of older sons being drafted, the younger seek employment either from necessity or from choice. This threatens to become a serious problem as to our future citizenship.

Walker M. Bond, Frederick county fruit grower, estimated that at least 1,000,000 bushels of usable apples will go to waste this fall in Frederick county alone, due to factors resulting from the national emergency. The neighboring Clarke county school board has decided to cooperate in harvesting the apples by excusing pupils who wish to work. Such an issue as child labor has long ago been forgotten in these times.

FREDERICK W. BURNHAM.

To Train Leaders By Work on Land

Churchmen's Fellowship Holds Clinical Experience Necessary to Churches—Charge Army Mixes in Elections

(Correspondence from Kentucky)

BEREA, Oct. 20.—Declaring that clinical experience in agrarian and industrial life is essential to the new religious leadership of the south, the Fellowship of Southern Churchmen at its eighth annual conference recently held at Blue Ridge, N. C., voted to found such a center. Members of this interdenominational, interracial fellowship of southern ministers expressed the conviction that the south must attempt to re-create a religious culture rooted in the soil and in small industries. Several sites for the proposed center have been tentatively offered and are now being investigated. Program, personnel and financing are being studied by the executive committee of the fellowship.

* * *

Pope Says Democracy Is Balance of Groups

Liston Pope of the Yale Divinity School, speaking to the fellowship, said: "While I do not know what is to be the outcome of the revolutions now in progress—it may be a more controlled or even a more unequal society—I think that in the new era we shall have to redefine democracy as the process of balancing collective groups of people in an ordered society, with the government acting as the balance wheel. For we must recognize the element of power, private and public, and build dams to check it, channels to direct it, and bridges of tolerance over it." Howard Kester continues as executive secretary of the fellowship. Walter W. Sikes of Berea, Ky., replaced T. B. Cowan of Norris, Tenn., as chairman.

* * *

Tax Previously Exempt Church Property

Louisville is removing from its list of tax-exempt property some $4,000,000 of property owned by church, charitable and educational institutions. The properties to be taxed consist of revenue-bearing buildings. Mayor W. W. Wyatt has stated that the survey preparatory to this innovation has revealed that there has been considerable tax-dodging by deeding properties to exempted institutions with the promise that they may be occupied until the death of the owner and by "bargain sales" of buildings.

* * *

Court Bans Ritual Snake Handling

Citing an old ruling of the Supreme Court of the United States that polygamy could be legally proscribed even when those practicing it (Mormons) claimed the right to do so on the ground of religious freedom, the court of appeals of Kentucky has upheld a 1940 statute prohibiting the handling of venomous snakes in religious services. The court upheld the circuit court's refusal to allow evidence that there was no disorder in the services which were being used as a test case, and also its barring of biblical passages on which the snake

handlers claim to base their practice. The court based its decision on the ground that the state has the right to prohibit acts "which are calculated to endanger the safety and lives of themselves [the agents] and others." Within recent weeks another death has been reported as the result of rattlesnake bites in a snake-handling service. Three men engaged in the rites have been indicted for murder.

* * *

Resent Army Interference With Local Option

The drive against legalized liquor in Kentucky gathers momentum. In September, seven local option elections out of eight were won by the drys. In Hardin county, where Fort Knox is located, W. Fred Kendall, the minister who led the dry forces, publicly charged Col. N. B. Briscoe, commandant at Fort Knox, with "interfering with the community's right to settle a community problem in the democratic way." He demanded "an investigation of this violation of civilian rights." On the eve of the election Colonel Briscoe issued a statement, saying in part, "For the protection of the soldiers at Fort Knox, I hope the alcoholic business of Hardin county will remain in the hands of licensed dealers." Anti-prohibition advertisements charged that the effort to illegalize alcoholic traffic was part of a nazi campaign, an allegation protested editorially by the *Louisville Courier-Journal*.

* * *

And So Forth

Some 2,500 Jehovah's Witnesses of Kentucky, Indiana and Ohio gathered in Louisville to hear the voice of N. H. Knorr, president of the Watchtower Bible and Tract Society, at the same time that the national assembly of that body met in Cleveland. Because of difficulties of travel, the annual convention was broken up into 53 meetings, one of which was this Louisville gathering.

Stephen J. Corey, president of the College of the Bible, has announced that this Disciples seminary in Lexington will inaugurate this year a course in religion and mental health.

Oct. 11 was "Collection Sunday" in Louisville churches. Workers marched to the churches in overalls, heard sermons on the national emergency and went out from church to collect scrap.

WALTER W. SIKES.

Japanese Ordained in Internment Camp

Among the Japanese Americans confined in the camp at Santa Fe, N. M., is Mitsuo Joseph Kitagawa, formerly of the Church Divinity School of the Pacific, Berkeley, Calif. Recently in the small men's assembly room of the camp he was ordained by Bishop Huston of Olympia, assisted by Bishop Reifsnider, who is in charge of work among the Japanese churchmen in camps.

Attacks Vulgarization Of Christmas Cards

Denouncing the use of Christmas cards for the sale of war bonds and stamps as a "vulgarization" of the Christmas spirit, K. M. Chworowsky of Brooklyn, N. Y., declared that such cards make of Christmas "a Roman holiday for arousing resentment and hatred."

Soldiers to Rule Postwar America

Lindeman Says Our Returning Soldiers Will Dominate National Policy—Japanese Aid Harvest

(Correspondence from Colorado)

DENVER, Oct. 26.—E. C. Lindeman of Columbia University recently told the Colorado Conference of Social Welfare that returning soldiers will dominate our national policy after the war. "You had better get ready for those soldiers," he said. "They are not going to fool around. They are going to want some very pointed questions answered." Among the questions they would ask, he said, was whether "democracy is still being betrayed in local government." He declared that national problems must be solved while the war is in process. "If we come to the end of this war as badly prepared for peace as we did the last, there will be no gain. We will have to fight another war, and we won't have to wait 20 years to do it."

* * *

Says Americans Turn Moral Handsprings

Denver schools report the largest enrollment they have had in the past 20 years. Supt. Charles E. Greene reminded the teachers that their pupils will act and feel as the public does in war. "As a people, we Americans are evidently very clever acrobats. We meet new conditions quickly, do our moral handsprings and generally manage to land on our feet." The University of Colorado at Boulder has the largest enrollment of its history. At the beginning of school, Caleb F. Gates, Jr., chancellor of the University of Denver, appealed to the students for more self-reliance. Instead of looking to Washington for every decision, "students should prepare for total mobilization of manpower by utilizing talents, techniques, mind and heart for the war effort."

* * *

Says No Isolationist Should be Elected

Prof. Ethel Newman of the Colorado State College of Education recently urged Colorado women to vote against any man who had been tagged an "isolationist." Miss Barbara Ward, foreign editor of the London *Economist*, was another voice from the distaff side which was heard recently in Colorado. She advocated the conscription of both management and labor for total war, which she held would be realized when 60 per cent of the men and women of the nation are actively engaged in war work.

* * *

And So Forth

Four South Denver churches have combined their efforts in a cooperative evangelistic program which is to continue until February. They are the Broadway Baptist, James McPherson, minister; the Grant Avenue Methodist, M. Allen Keith, minister; the South Broadway Christian, R. B. Fouts, minister; and the First Avenue Presbyterian, Thomas Murray, minister.

Some 15,000 Japanese workers from

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Are there spiritual laws that work as truly and inevitably as the better known physical laws? Mr. Rush says there are. Beyond that, he codifies and explains them. Here is an unusual book with Scriptural emphasis and a positive philosophy for living successfully. $1.50

HARPER & BROTHERS

125th Anniversary

California are being employed in the harvest of the beet sugar crop in this area, according to Senator George F. Norris.

The Colorado Baptist convention met in Salida, Oct. 7-8. C. W. Koller of the Northern Baptist Seminary, Chicago, G. Pitt Beers of the American Baptist Home Missions Society, and Joseph Hazen of New York were among the speakers.

CLARENCE W. KEMPER.

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Hold Revival in Constitution Hall

D. A. R. Building Rented to Evangelists —Capital Churches Are Prospering— Harris Made Senate Chaplain

(Correspondence from Washington, D.C.)

WASHINGTON, D.C., Oct. 20.—A revival sponsored by Seventh Day Adventists and held in a rather pretentious setting has been in progress for two weeks in Constitution and Continental halls. Evangelist Robert Boothby of California, and his musician, Leslie R. Mansell, announced their arrival in the city with half-page ads in the local papers. They have been greeted by large audiences. To the best of the writer's knowledge, this is the first time a revival meeting has been held in these two halls, which are owned and operated by the D.A.R. The rental on Constitution Hall is $400 a night.

* * *

Churches Note Greatly Increased Attendance

While hundreds of Washington residents have been transferred with various government agencies to other cities, thousands of newcomers have crowded into the city from all directions. Many of these new arrivals are attending church. Four large Washington churches are having two morning services each Sunday in order to accommodate the crowds. It is still the impression of local religious leaders, however, that only a fraction of the population is actually being reached. The majority of high government officials are indifferent to the churches. Sunday morning breakfasts held at church time are very popular among certain officials, while Sunday night dinners are customary among others. Freedom of religion for many seems to mean freedom to stay away from church.

* * *

Harris Is Appointed Senate Chaplain

Frederick Brown Harris, minister since 1926 of the Foundry Methodist Church, has been appointed successor to the late Dr. Ze Barney Phillips as chaplain to the U. S. Senate. Dr. Harris has served as *president of both the Washington church* federation and the ministerial union. It was in Foundry Church that the union service was held which President Roosevelt and Prime Minister Churchill attended last *Christmas Day. Dr. Harris presided* and offered the pastoral prayer. He is the 50th chaplain to serve the Senate.

* * *

William Adams Brown Talks on Britain

William Adams Brown was the guest *of the College of Preachers of the Wash*ington Cathedral for several days this week, speaking to the clergy in residence each day and making a public address in the Bethlehem Chapel on Wednesday night. He recently returned from a visit of a month in England where he attended the enthronement of the Archbishop of Canterbury. He had a good deal to say concerning the newly formed British Council of Churches, an organization which brings together for the first time both the Church of England and the free churches.

* * *

Interchurch Committee Urges Claims of Religion

The committee on religious life is making elaborate plans for the season ahead under the leadership of Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation. This group, made up of Catholics, Protestants and Jews, has been instrumental in bringing to the attention of this crowded city the major religious ideals which the three groups hold in common. Frequent radio broadcasts by representatives of the three faiths and full-page editorials in the leading papers of Washington on special occasions have done much to focus attention upon the religious opportunities and responsibilities afforded here. Dr. Gerstenfeld is an able and resourceful leader.

* * *

Federation Secretary Installed at Service

Frederick E. Reissig, new executive secretary of the Washington federation of churches, was installed at an impressive service held in the Covenant-First Presbyterian Church, of which Dr. Albert Joseph McCartney is pastor. Those participating in the service were Oscar F. Blackwelder, president of the federation; vice-presidents John W. Rustin, Jennings Randolph and Wilson Compton; Mrs. Joy Elmer Morgan, president of the Washington council of churchwomen; and Lloyd Black, president of the ministerial union. A few nights before this service, Dr. Reissig's new home in Silver Spring, Md., was dedicated by friends and officials of the local federation. Last Monday, Dr. Reissig addressed the joint conference here of the Baptist and Disciples ministers.

* * *

Temple Baptist Marks Its Centenary

Temple Baptist Church has recently observed its 100th anniversary and installed as its new pastor Luther J. Holcomb, son of T. L. Holcomb, executive secretary of the Southern Baptist Convention in Nashville. The elder Dr. Holcomb was in Washington last week to be the principal speaker at the anniversary celebration of his son's church. On Monday night, the Baptist pastors of the city and their wives were guests of the church at a dinner at which *E. H. Rhoads of Dayton, Ohio, was the* speaker. Dr. Rhoads is a former president of the Northern Baptist Convention. It is in the Temple Church that Sam Houston is supposed to have made a profession of *faith, and one of its pastors, Dr. Muir,* was chaplain of the Senate for a number of years.

* * *

And So Forth

Among the new pastors who are being welcomed to the city are R. Donald Clare, formerly of Hagerstown, Md., who has been called to St. Andrew's Lutheran Church in Capitol Heights, and Charles W. Wood, *former assistant pastor at St. Paul's Rock* Creek Parish Church, who has been made rector of that church.

Several local Lutheran pastors are in Louisville, Ky., this week, attending the 13th biennial convention of the United Lutheran Church in America.

EDWARD HUGHES PRUDEN.

Barr Ouster Is Declared Illegal

Synod Reverses Action of Nashville Presbytery—Memphis Stirred by Rumors of Negro Unrest

(Correspondence from Memphis)

MEMPHIS, TENN., Oct. 24.—The 127th annual meeting of the Tennessee synod of the Presbyterian Church, U.S., held here last week, overruled by a 2-to-1 vote the action of the Nashville presbytery's commission which recently removed Dr. Thomas C. Barr from the pastorate of First Church, Nashville, where he has served since 1929. He will now resign through regular church channels and become the minister of the group which has withdrawn from First Church, provided the presbytery permits this group to constitute itself a Presbyterian church.

* * *

Missionaries Report on War Savageries

R. P. Richardson, just home after 18 years of service in the Presbyterian mission at Taichow, China, declared to the synod that the reports of Japanese atrocities in that area are not exaggerated. Dr. Richardson's cousin, Robert Price, M.D., also returned from Taichow on the Gripsholm and is now at Jackson, Miss. W. T. Clarke, minister at Fayetteville, was elected moderator of the synod, succeeding Dr. Barr.

* * *

Favor Separation of Church and State

The Shelby county Baptist association, with 48 churches and 35,000 members, met in Bartlett, a suburb of Memphis, last week and reaffirmed the denomination's stand on "absolute separation of church and state." However, it sent a telegram to President Roosevelt praising him for his "stand on the spiritual life." The association voted to establish a half-million-dollar orphanage on a 1,000-acre site to accommodate 500 children.

* * *

Memphis' Fasting Dean Dedicates Church

I. H. Noe, dean of St. Mary's Cathedral (Episcopal) from 1921 until his noted fast in 1938, and since then rector of St. James Parish, which he organized, dedicated his new sanctuary last Sunday. It contains all the features of the Roman Church as well as the symbols of other religions. Msgr. Francis D. Grady of Immaculate Conception Church (Roman Catholic) gave the golden tabernacle door.

* * *

Fundamentalist Stirs Up Hatred Against Foe

T. Stanley Soltau of Evanston, Ill., has come to the pastorate of an ultra-conservative Memphis congregation which split off from First Presbyterian Church. The group has taken the name "First Evangelical," though it is not connected with any denomination. Dr. Soltau, for 23 years a missionary in Korea and elsewhere, is telling clubs that Japan wants the United States' west coast and that Japanese are brutal by nature. That Memphians do not need this stimulus to hatred was evidenced yesterday when 355 Japanese paused en route to their near-by internment camp at Jerome, Ark.

* * *

And So Forth

Rumor-mongers recently worked up a city-wide fear of a Negro uprising, which was not allayed until the FBI took the matter in hand.

Arkansas has been so depleted of farm labor by the draft that crop reduction is inevitable. Many farms are up for sale. J. H. Reynolds, president of Hendrix College, Conway, has denounced the drafting of 18- and 19-year-old boys.

Visits of Stanley Matthews of Cincinnati and W. K. Morley of Chicago have given impetus to the social service program of Memphis Episcopalians. Mr. Matthews will return to speak at the November meeting of the Memphis ministers' association.

The Presbyterian church in Whitehaven, suburb of Memphis, served for 12 years by A. P. Kelso, has called J. C. Watson, pastor since 1918 at Louisville, Miss.

Judge Harb of Little Rock has denounced the violence visited upon Jehovah's Witnesses in Arkansas. Several members of this sect have been sentenced to prison in Arkansas and in Tennessee. At West Point, Tenn., a jury deliberated only 20 minutes before finding a Witness guilty.

Memphians gave their fellow townsman, Roane Waring, a roaring reception on his return after his recent election as national commander of the American Legion. Last year when Memphian Walter Armstrong was elected president of the American Bar Association, his return home went unnoticed for several days.

Theron Alexander, minister at Humboldt, was elected moderator of the presbytery of West Tennessee of the Presbyterian Church (U.S.A.) at the fall meeting at Shiloh. He succeeds J. C. Gardner of Milan. The West Tennessee synod of the Cumberland Presbyterian Church also has a new moderator—W. T. Ingram, Jr., of McKenzie, who succeeds A. D. Salisbury of Halls. This synod will meet in Memphis next year.

MARSHALL WINGFIELD.

London Paper Pays Tribute To Dean Lynn H. Hough

On his completion of a summer's preaching in England, the *Christian World* of London paid an unusual tribute to Dean Lynn Harold Hough of Drew. "No religious leader in the States," it said, "has done more, or with such consistent ardor, to move American public opinion in the direction of intervention in the war on what we may call New England principles. The English friends of Dr. Hough see in the dean of Drew University a type of all that is most admirable in the American tradition."

Thomas Becomes Dean Of Temple School

The new dean of the growing theological school of Temple University, Philadelphia, is J. D. Ladd Thomas, for the past 21 years minister of the First Methodist Church, Germantown, Philadelphia. Prior to coming to Germantown, Dr. Thomas was pastor of the Austin Methodist Church, Chicago, for 13 years.

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SIDNEY W. POWELL

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SIDNEY W. POWELL is pastor of the First Baptist Church in St. Paul, Minnesota. He is prominent in civic, denominational, and interdenominational activities and has done effective pastoral work in several states. He is a frequent contributor to the American religious press.

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Pastors Shocked By Slum Growth

Cincinnati's Housing Shortage Grows into Serious Issue—Churches Discuss War Recreation

(Correspondence from Cincinnati)

CINCINNATI, OHIO, Oct. 21.—Members of the Better Housing League recently took a large group of Cincinnati clergymen on a personally conducted tour of housing. Many whose proper civic pride had led them to celebrate overmuch the achievements of this community, whose standards of civic government have won wide and favorable attention, were startled to see "living" quarters scarcely fit for beasts. The west end slums inhabited by Negroes, the "bottoms" where whites are indecently housed and the swarming trailer camps in overcrowded Hamilton, Middletown and other near-by places were very depressing.

* * *

Priorities Hold Up New Building

It seems strange that government priorities are allowed to hold up government housing projects. If more of these projects were finished, conditions might be improved from the bottom up. Since in this city the Negro lives where the wealthy white once lived, cathedral sanctuaries, many in good repair, look down upon much of this human misery. Dr. David Turpeau, Dr. William Page and other Negro leaders have long given themselves unstintedly to the economic and spiritual welfare of their people.

* * *

Discuss Problem of War Recreation

The War Recreation Congress was in session here early in the month. This body was formed by the National Recreation Association, for 35 years the leader in this field. Unconventional recreational needs have been created by war conditions, and it was to these that the congress gave large consideration. One section of the congress was devoted to describing "how churches can help to meet war recreation needs." This city also entertained the United Mine Workers' convention.

* * *

Abandon City School Of Religion

Due to war conditions, the commission of the city-wide school of religion voted to dispense with its sessions for this year. The school enjoys considerable popularity in normal times. Several training schools, however, have been launched. The Episcopal school, with John R. Yungblutt as dean, features Bishop Hobson, Howard D. Roelofs and Mrs. Charles P. Taft. In the College Hill Presbyterian Church a school is being held with Joseph Fletcher, dean of the Episcopal Graduate School of Applied Religion, and R. Dale Le Count among the faculty. Another school is in progress in the Silverton Presbyterian Church for the churches on the eastern outskirts of the city.

* * *

Religious Education Week Launched by Radio

While some 50,000 Catholics took part in a Holy Name parade to Crossley Field, radio programs and church school services launched the United Christian Education Advance. The Y.M.C.A. has brought its membership drive to a successful conclusion under the leadership of Cecil Gamble, president of Procter & Gamble. The Lockland Baptist Church imported J. Frank Norris from Detroit to dedicate its new auditorium. All Lockland churches are flourishing because of a tremendous influx of new workers.

* * *

And So Forth

Henry E. Woodard, pastor of the Mt. Auburn Baptist Church, is the new moderator of the Miami Baptist association.

F. B. McAllister, who followed Harold Geistweit in the Ninth Street Baptist Church, is off to a good start.

Richard E. Lyon, of Rochester, N. Y., temporarily replaces Emil Kontz at the Lincoln Park Baptist Church. Mr. Kontz, who was rapidly making a fine place for himself in our Protestant fellowship, is giving a year's service to the Baptist Home Mission Society.

The 117th annual meeting of the Ohio Baptist convention took place at the Norwood Oct. 14-16, headlining addresses by President Joseph C. Robbins and by Helen K. Hunt and Raymond Buker, both from Burma.

Westwood Methodist Church has just celebrated its 100th anniversary.

John A. Diekmann recently celebrated the beginning of his fourth decade as superintendent of Bethesda Hospital. He started his incumbency with the erection of the first completely equipped obstetrical building in the city. Over 25,000 babies have been born there since. He has raised some $2,000,000 and lifted the standards of the hospital all along the line.

The Presbyterians conducted a fruitful conference on "Christian Adults in Wartimes," and, at the Seventh Church, Dr. Clayton Williams brought Edward Werner, former minister of finance under the Pilsudski government in Poland, to discuss "The Christian Issue in the World Crisis."

JOHN M. VERSTEEG.

Quakers Help Build Model Village

Volunteers working under the direction of the American Friends Service Committee have accepted an invitation from the Banco Ejidal of the Mexican government to help the citizens of a village near La Paz, Mexico, rebuild their village as a model village for the area.

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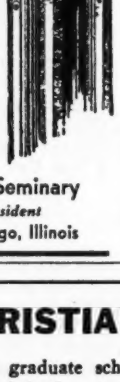

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Guide Churches In Radio Talks

North Carolina Council Gives Counsel to Users of Radio—Appeals to Race Prejudice Fail of Success

(Correspondence from the Carolinas)

DAVIDSON, N. C., Oct. 20.—Episcopal Bishop Penick was re-elected president of the North Carolina council of churches at the annual meeting. John R. Cunningham of Davidson College is first vice-president. The board of Christian activities, headed by H. Shelton Smith, professor in Duke University, will be reorganized. New committees will be created, including one on race relations.

The council's committee on radio, in addition to presenting "The Churches Make News" over WPTF weekly, has undertaken two projects. One, which excited insufficient interest to keep it going, was the attempt to work out a state-wide code of religious radio standards. Another, on which progress has been made, consists in the audition and evaluation of samples of hymns and other religious music for use in local broadcasts. The committee has also issued a directory giving sources of acceptable transcriptions and recordings of the most familiar hymns of the church and other background musical materials suitable for devotional broadcasts.

* * *

Seventy Cities Begin Religious Teaching

Seventy cities in North Carolina report some form of weekday religious education in their schools. This includes some 30 communities which have inaugurated the program during the past six months. They range in size from towns like Clinton (3,500) to fair-sized cities like Greensboro (60,000). Methods of work vary. In one rural consolidated school three ministers who serve the neighborhood share the work of teaching. Down east five rural schools have combined to employ one qualified teacher of religion who spends one day of each week at each place. Half of the 70 schools offer high school credit for the courses taken, the work being done under instructors approved by the state department of public instruction. The committee on curriculum feels that it would be unwise to impose a fixed course of study on every community.

* * *

Prison Association Meets

The American Prison Association is meeting in Asheville, Oct. 19-23. The American Parole Association and the Chaplains' and Wardens' Association will be meeting at the same time in the 72nd annual Congress of Correction. Among the speakers are former Warden Lawes, Rabbi R. I. Coffee of San Francisco, and Rev. Francis J. Lane, Catholic chaplain of the Elmira, N.Y., reformatory and president of the chaplains' group.

* * *

Three-Fourths of City Pagan

A general impression is that eastern Carolina is less religiously inclined than the western half of the state. Statistical confirmation of this impression came to light in one case when the town of Roanoke Rapids, N.C., discovered that of its 12,000 inhabitants, 9,000 did not belong to any church at all. Stung by this revelation, the Protestant pastors and the local priest sent a united appeal to every home in town. The local radio station, the newspapers and the public schools have cooperated in the campaign. The community response has been gratifying.

* * *

Fanning Race Prejudice Results in Defeat

In spite of all that is said about the race question, it is not a political issue to conjure with. The more spectacular defeat of 'Gene Talmadge in Georgia may have obscured the fact that in South Carolina likewise there was an unsuccessful attempt made, by a candidate named Blease, to inject the "white supremacy" issue into the campaign and to make political capital out of it. Blease was defeated by his opponent, Olin Johnston, who played down the race question. This is not to say that the race problem has been settled in this state. But at least, in a second instance, the waving of a bloody shirt has proved to be politically ineffectual.

* * *

Fear Loss of All States' Rights

Governor Jeffries of South Carolina, speaking recently at Orangeburg, expressed strong regret at the further loss of states' rights as illustrated in the poll tax question. His prediction that after the war there would be a "return to . . . the philosophy of this nation being a union of sovereign and individual states" may have been more a hope than an expectation, but it is a typical expression of a widespread conviction on the rights of the matter in this region.

* * *

And So Forth

Catawba College, Evangelical Reformed institution at Salisbury, has invited more than 200 universities and colleges to take part in the inauguration of its new president, A. R. Keppel, the last week in October.

Fayetteville, now a suburb of Fort Bragg, is planning a week of meetings in five leading churches beginning Oct. 25.

To meet the needs of thousands of defense workers who have moved into the Wilmington area, Methodists have created a church extension society, with an ordained

If a man love me, he will keep my words.
John 14 : 23

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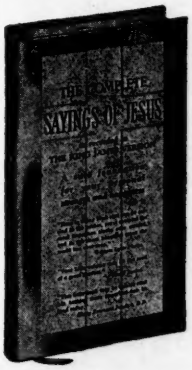

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minister and a deaconess to work in a section where 15,000 housing units have been built by the city.

Virtually every religious body meeting in the Carolinas is passing resolutions asking Congress to stop the sale of liquor in the vicinity of army camps.

During the past year, 700 permits for the sale of beer in South Carolina have been revoked, including more than 80 in the capital county, where Fort Jackson is located. KENNETH J. FOREMAN.

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Pittsburgh Seeks Large War Chest

Add Gifts for Allies to Community Chest — Leadership Courses are Crowded in City Churches

(Correspondence from Pittsburgh)

PITTSBURGH, Oct. 21.—A total of $4,500,000 is asked from the people of Pittsburgh in the great war needs drive which opened last Sunday with a pageant in Forbes Field. Some 800 actors took part in the pageant, which dramatized the needs of 82 health and welfare agencies, which need more than $2,000,000. In addition the drive underwrites $745,000 for our share of the USO and War Prisoner funds, as well as $762,000 for the humanitarian needs of Chinese, British and other allied nations. Our vast mills, which are now operating above estimated full capacity, will prove generous, it is hoped, as everyone is asked to double last year's subscription. The Mellon fund started things off with a $200,000 gift.

* * *

Churches Launch Training Schools

Pittsburgh's 600 Protestant churches put much stress on child training. This year leadership training is emphasized. On Tuesday evenings two hours of lectures are given in several schools, with a 15-minute chapel service between sessions. This correspondent recently spoke at such a school at the East Liberty Presbyterian Church, where 150 white and colored teachers are enrolled. Each large section of the city is thus served.

* * *

Foster Assumes Work in Influential Church

Since Louis Evans left the pastorate of the Third Presbyterian Church to accept a call from Hollywood, Calif., this powerful congregation has been without a pastor. After long search the choice fell upon Stillman Foster, minister at Indiana, Pa. An array of local Presbyterian talent, including the present moderator, Stuart Nye Hutchison, was present at the installation ceremonies. We in this city know Dr. Foster, since he formerly served a church here. We predict that 20 years from now he will still be doing fine work at Third Presbyterian.

* * *

Jews and Christians Combat Intolerance

Under the able leadership of Marshall Muir, minister of the Bellefield Presbyterian Church, arrangements are completed for the annual meeting next week of Pittsburgh Jews and Christians. A steering committee, composed of leading citizens with Protestant, Catholic and Jewish affiliations, has been chosen and a banquet, with prominent speakers, will be held in the Schenley hotel. Owing in part to the work of this group, a much better interfaith understanding is developing.

* * *

Oldest Evangelical Church Notes Anniversary

The Smithfield Church (Congregational) celebrated its 160th anniversary the week of Oct. 18-25. Smithfield Church is the oldest evangelical Protestant church in the world, having brought together in 1812 a Reformed group and a Lutheran group, both of which had been meeting in the church during the earlier years of the 18th century. In 1924 Smithfield Church joined the Congregationalists. In 1925-26 the congregation built a towering Gothic structure in the "golden triangle," a worthy monument for the oldest religious organization in Pittsburgh. The pastor, Carl August Voss, has served the church since 1905. His son, Carl Hermann Voss, has been associate pastor since 1940. The guest speaker on Oct. 25 was Ferdinand Q. Blanchard, moderator of the General Council of the Congregational Christian Churches.

* * *

Methodists Hear Stanley Jones

The Pittsburgh annual conference of the Methodist Church met at Emory Memorial Church, East Liberty, Oct. 6-11. Bishop J. H. Straughn presided. Devotional services were conducted by four neighboring pastors: Stuart Nye Hutchison, John Ray Ewers, A. R. Robinson and A. B. Kinsolving, III. The speakers included John R. Mott, Merton S. Rice, John F. Simpson, E. Stanley Jones and Charles B. Ketcham.

JOHN RAY EWERS.

Archbishop Criticized By Economists

The address in which the Archbishop of Canterbury recently declared that the church must play a leading role in economic reconstruction, with the probability that it will involve marked changes in the use of the profit motive and the structure of capitalism, was roundly criticized by such authoritative papers as the *Economist*, which remarked dryly that "comments of churchmen on economic matters should be properly informed and intelligent in argument." The *New York Times* pointed out that several of the reforms which the archbishop prescribed had already been made. The letter columns of several British papers have been flooded by comments, ranging from gratitude that at last the Anglican Church has placed at its head a churchman who lives contemporaneously with his times to complaints that the church should "stick to religion" and leave such matters alone.

Dakin to Interpret Draft Objectors

E. LeRoy Dakin, minister of the First Baptist Church of Milwaukee, has resigned to accept a position on the National Service Board for Religious Objectors, National Press Building, Washington, D.C. Dr. Dakin has one son in the army and another in a Civilian Public Service camp. He is to serve in a liaison capacity between the boys in the CPS camps and their churches and denominations.

Attacks Placing Misfits In Chaplaincy

Major E. E. Eels, U. S. army chaplain at Fort Monmouth, recently charged in an address at Atlantic City that too many churches have been recommending "their misfit ministers" to the chaplaincy on the ground that that service offered them "a golden opportunity to get rid of pastors they do not want." He said that most chaplains are getting larger salaries than they did as pastors.

Laymen Study Overchurching

Cleveland Churchmen Consider Problem of West Side Decay—Hasty Weddings Worry Army Chaplains

(Correspondence from Cleveland)

CLEVELAND, OHIO, Oct. 26.—A new approach to comity has been undertaken by laymen of Cleveland's near west side churches, a district where Protestant congregations are numerous and where many are facing an uncertain future. Nearly 200 representatives of 13 churches met for dinner in First Congregational Church Thursday evening. After hearing William H. Leach, chairman of the comity committee of the church federation, advise united action in revising parish lines and programs, the group unanimously voted to conduct a thorough survey of the district's religious needs. The west side ministers' association, the church federation and the churchmen's league will cooperate in the survey. Since it is the first time laymen have taken initiative in comity in the city, the effort will be watched wth much interest. If it achieves significant results the method may be used in other overchurched sections.

* * *

Church-Industry Group Studies Negro Jobs

Under war conditions Cleveland industry has moved rapidly toward the employment of Negroes on the same basis as whites. A small group of employers and clergymen, who have been meeting regularly for nearly two years, turned its attention to this development last week, inviting many new industrialists, ministers and priests to a dinner at the University Club. Nearly all the 75 executives reported Negroes in their employ. In specialized industries such as smelting, it was reported, Negroes constitute more than 50 per cent of the workers. There was wholesome exchange of experience in getting the races to accept each other. The same enlarged group will meet again in November, inviting representatives of organized labor and of Negro organizations to enter the discussion.

* * *

Churches Organize Day Nurseries

Protestant churches have been well represented in community planning for day nurseries for small children of women war workers. Two Episcopal parishes, Emmanuel Church and the Church of the Incarnation, were the first in the field with nursery schools. At least a dozen other churches have volunteered their facilities to the committee of the welfare federation which is attempting to locate strategic centers. The nurseries offer opportunities for both community service and religious education. The care of children was one of the interests discussed at the annual Federation Day of the Cleveland council of churchwomen last Monday. The council maintains contacts with juvenile court and social welfare agencies through a member of the church federation staff, whom it partially supports. Nearly 400 women heard Mrs. James D. Wyker of North Jackson, Ohio, challenge them to wear aggressively the badge of Christianity and to enter all their work in the community as "church women."

* * *

Stress Voting Duty Of Citizens

The pastors of all Cleveland churches have been asked to observe next Sunday as Citizenship Day, urging members to vote at the elections on Nov. 3 "as an expression of faith in democracy and an evidence of good citizenship." The call was issued by Walter H. Stark, pastor of Pilgrim Congregational Church and chairman of the social action department of the church federation. With it went copies of "My Citizenship Creed," a statement of Christian democratic ideals prepared by his department. The request emphasized the danger of selfish political control through the light vote expected in years when there is no general election. On the same day news accounts told of a deluge of telegrams, obviously inspired by Ohio wets, to Senators Harold H. Burton and Robert A. Taft, urging votes against the Lee amendment to the teen-age draft bill. Telegrams from religious and prohibition groups, though numerous, were far outnumbered.

* * *

Hasty Weddings Worry Army Chaplains

Wartime marriages are a greater problem than vice or other camp worries, according to Chaplain George A. Rosso of Great Lakes Naval Training Station, who was one of three speakers before 500 persons at a luncheon of the Cleveland round table of the National Conference of Christians and Jews. Other speakers were Col. Albert L. Evans of Fort Hayes, Columbus, and Chaplain Max Braude of Harvard University chaplains' school. Colonel Evans called attention to the need for many more Protestant chaplains for army service. Meanwhile the Federated Russian Orthodox Clubs, meeting here, asked for appointment of chaplains of the Eastern Orthodox faith. They sent resolutions to army authorities and to the house of bishops of the Russian Orthodox Church in America. The action was based upon the statement that there are 4,500,000 adherents of this faith in the country, and that it has no representation in the chaplaincy.

* * *

And So Forth

A 15 per cent increase in contributions of churches of the A.M.E. North Ohio conference was reported at its 61st annual session in St. James Church here this month.

George A. Bellamy, founder of Hiram House, who recently passed his 70th birthday, was guest of honor at a large civic luncheon which marked the 46th anniversary of his coming to Cleveland.

Franklin Circle Christian Church has just completed celebration of its centennial. Preachers and speakers during the week were W. F. Rothenberger, Robert M. Hopkins and Raphael H. Miller. F. H. Groom has been pastor of this church for 22 years.

Other congregations celebrating in October included Strongsville Congregational, with its 125th, and Westminster Presbyterian, with its 50th anniversary.

Everett Moore Baker, new minister of First Unitarian Church, erected a sign carrying New Year greetings to members of the Euclid Avenue Temple, just across the street, on the recent Jewish holiday.

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THE LUTHERAN CONVENTION

(Continued from page 1363)

drafting committee, declared that it did not mean that.

Church Not a Morale-Building Agency

An unusual event for a United Lutheran convention occurred when the potent executive board was given a strong rebuke from the floor for an action in which it had spoken in the name of the church. Robert F. Weiskotten, a ministerial delegate from Richmond Hill, L. I., declared that the executive board statement in the form in which it was released in August forced the hand of the convention. "If we approve we too are guilty of prostituting the church," he said. "In its essential nature the church is universal. We are trying to whittle it down to a morale-building agency. Let us help the nation all we can but for God's sake let us not take the church as we did in 1917 and saddle it with everything opposed to its mission. Let us not try to read the will of God into our own willfulness."

Paul H. Krauss of Fort Wayne, Ind., spoke on behalf of the executive board, saying that the board did not wait for the convention to speak because in August "confusion was growing" concerning the attitude of the church. He said that "the executive board has no word of apology for a single phrase" in their statement, but also that they would not oppose the changes which had been proposed. The changes were voted by a large majority. The church voted to give more adequate support to its 15 conscientious objectors now in Civilian Public Service camps.

Pensions Consume Most Time

As in nearly all the national conventions of Protestant churches in the crisis year of 1942, the subject which occupied more time than any other was pensions for ministers. Until 1940 the Lutherans had an equal-for-all pension plan which gave every minister upon retirement $300 per year. They then voted to add a system of contributory pensions to this equalitarian scheme, but lawyers objected to the form in which the action was taken and it did not go into effect. So this convention had before it an elaborate constitution, whose involved technical details it examined with minute care. When the allotted time for discussion was exhausted, it was extended again and again until every delegate was satisfied. It came out where it went in: with a plan which will be set up on a contributory basis when 500 ministers and their churches agree to enter it. Action was taken to safeguard endowments from borrowings for current expense and to protect ministers on small salaries. The old plan is also to be continued.

Large Gifts to Orphaned Missions

This convention celebrated the Heyer centennial as well as the Muhlenberg bicentennial. In 1842 "Father" John Christian Heyer became the first missionary of the Lutheran Church of the United States to India. There is now a Lutheran community of nearly 200,000 in that country. Concern for the world mission of the church was high in this convention. One reason is the fact that in 1941 alone $195,950 was transmitted from the American section of the Lutheran World Convention to orphaned missions. Having agreed with the International Missionary Council that American Lutherans would undertake to supply the needs of all the missions conducted by European Lutherans which were cut off by the war from their source of support, this body has given and continues to give more to orphaned missions than any other. The results in deepened concern for the world mission of the church were clearly evident in this convention.

In addition to help given to 38 missions in 17 countries, assistance was given to more than 1,600 refugees and substantial amounts to the war prisoners' relief of the Y.M.C.A. and to the American Bible Society. The church has an income objective of $2,000,000 per year for 1944 and 1945, of which 30 per cent goes to foreign missions.

Convention Ague

In this convention, as in most such assemblies which continue for a week, infinite weariness overtook the delegates on the third or fourth day and deepened until the end. From then on, Satan might have appeared at any time without danger that the walls would be spattered by inkpots hurled by the modern disciples of the redoubtable Luther. The hotel ballroom in which the convention met was underventilated and overheated. No session was half over before the air was quivering like miasmic jelly. From the ceiling of this lethal chamber hung blazing chandeliers. To look steadily in any direction for more than two minutes meant having one's brain singed by their pitiless glare. Added to this was the steady hammer of words, hour after hour, day after day. Survival was possible only because the ears secreted a plug of protective deafness, the eyeballs hardened under the scorching and comprehension itself grew callouses wherever it touched reality.

All of this might have been endured. But the thing that finally broke the will of the average delegate was that, in addition, he was compelled to endure the rack. Torquemada never in the worst days of the Inquisition devised an instrument of torture more soul-shattering than the kind of chairs found in hotel ballrooms. By the afternoon of the fifth day the Louisville delegates were twisted into shapes which resembled nothing so much as a surrealist nightmare. The sainthood which survived was sainthood indeed. H. E. F.

Swedish Missionaries To Go to Ethiopia

On invitation from Emperor Haile Selassie, 25 Swedish missionaries will soon leave Stockholm for Addis Ababa. Ethiopia is now occupied by British troops.

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Are Husbands Necessary? (Par.) Charles Dingle, Betty Field, Ray Milland	*Comedy* about the scatter-brained wife who tells white lies to "help" husband, etc., succeeds mainly in bungling things all around.	Wife's inanity comic, but strains onlooker's patience to the breaking point. (Adapted from popular novel, *Mr. and Mrs. Cugat.*) Smoothly handled; drinking scenes provide part of comedy. *Fair.* M
Just Off Broadway (Fox) Lloyd Nolan, M. Weaver	*Melodrama.* Detective flees service on jury to gain clues which convict hitherto unsuspected murderer.	Trouble with this "Michael Shayne" series is lack of subtlety in direction, which leaves everything to detective's final summing up. *Sketchy detective fare.* M,Y
Now Voyager (War.) Gladys Cooper, Bette Davis, Paul Henreid, Claude Rains	*Drama.* Study of neurotic, dominated young woman as she responds to aid of psychiatrist, finds new reason for living and asserts her independence.	Serious intent obvious; sensitively directed and interpreted; maintains interest throughout. Again a regrettable device in one spot: use of liquor as means of removing inhibitions. *Adult psychological drama.* M
Panama Hattie (MGM) Dan Dailey, Jr., V. O'Brien, Red Skelton, Ann Sothern	*Musical.* Vaudeville-type acts and songs strung on sketchy tale of Panama café entertainer and her sailor friends.	Slapstick, with lines and songs occasionally bordering on risqué, and long dull stretches between. *Somehow not worth the effort.* M
The Prime Minister (War.; produced in England) John Gielgud, Diana Wynyard	*Biography* of Disraeli, with emphasis on influence his wife had on his career, and featuring his audiences with Queen Victoria.	Episodes are rather interesting in themselves as instruction, but they are expository, not dramatic. Long speeches and printed titles frequently substituted for action. *Static.* M, Y
Wildcat (Par.) Richard Arlen, Elisha Cook, Jr., Arline Judge	*Melodrama* in the oil fields, with rival drillers fighting each other in effort to win prize for first well.	Violent action by typed characters in typed situations. *Routine brutality.*

BEST CURRENT FILMS

For Family: Bambi, Dumbo, Fantasia, The Gold Rush, Holiday Inn, It Happened in Flatbush, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle of Midway, Crossroads, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Mokey, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, The Pied Piper, Sergeant York, Sullivan's Travels, Target for Tonight, This Above All, Wake Island, The World at War.

THOUGHTFUL PEOPLE everywhere are thinking about the World of Tomorrow.

The United States government is planning for the postwar world, and private bodies such as the Commission to Study the Organization of Peace and "Union Now" are at work.

The Federal Council of Churches has instituted a Commission to Study the Bases of a Just and Durable Peace, and various communions are setting up study conferences on postwar problems.

The National Conference of Christians and Jews and responsible Jewish agencies are studying the task of world reorganization, and the Catholic Association for International Peace has issued a report on "America's Peace Aims."

The World Council of Churches as well as religious and secular agencies in England are looking beyond the war to the World of Tomorrow.

Taking account of these endeavors to plan for a more Christian world after the war, WALTER W. VAN KIRK, in his book

Religion and the World of Tomorrow

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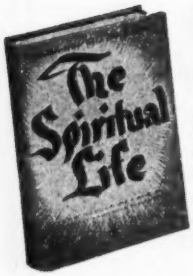

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